

# The Housholders Philosophie.

Wherein is perfectly and profitably described,  
the true Oeconomia and forme of  
Housekeeping.

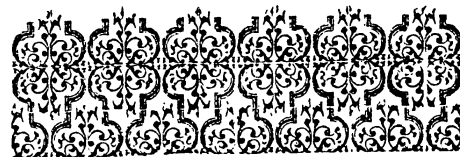
With a Table added thereunto of all the notable  
things therein contained.

*First written in Italian by that excellent Orator and Poet  
Signior Torquato Tasso, and now translated  
by T. K.*

Whereunto is annexed a dairie Booke for  
all good huswiues.



AT LONDON  
*Printed by J. C. for Thomas Hacket,*  
and are to be sold at his shop in Lombard-streete,  
vnder the signe of the Popes head.  
*M. D. LXXXVIII.*



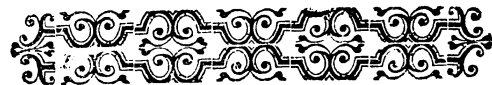
¶ To the worshipfull and vertuous  
Gentleman Maister Thomas Reade Esquier,  
health and all happines.

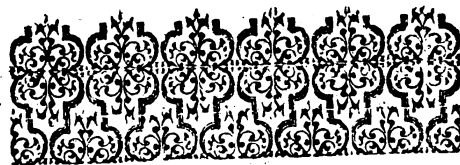
WOrth more then this digested thus in haste,  
Yet truely set according to the fence,  
Plaine and vnpolished for making waste,  
Of that which *Taffos* pen so highly gracde,  
This worke I dedicat to your defence.

Let others carpe,tis your discretion  
That must relieue myne imperfection.

*Your worships most affectionate*  
*T. K.*

¶ 2.





# A Catalogue or Index of those thinges woorth the me- mory contained in this Booke.

(..)

## A



Chilles is not to bee imitated of a noble man.	Folio. 13
Ayde amongst Seruants for the helpe and ease of one another necessarie.	17
Action distinguished.	codem
Arte of weauing honourable.	fol. 21
Artificers defined.	fol. 17
Autumn more copious of fruites then the springtime.	fol. 6
Autumn wherfore iudged the best of other seasons.	7
Age in marriage to be lookt vnto.	10
Apparrell for Women.	11
Artificiall riches what.	fol. 19

## B

Beautie more regarded in a Woman then a Man.	fol. 11
Beauty forced by painting insupportable in a woman.	cod.
Beefe at feasts, more vsed for fashion then foode.	fol. 5
Beefe sought for and desired by Vlysses Seruants in theyr traualle.	

## The Table.

trauayle.  
Dodie wedded to the soule.

ecodem  
folio.9

## C

Catallus why he called Wine bitter.	fol.6
Colloir of Wine and what it ought to be.	fol.5
Circes given to weauing.	7
Comodities of the Spring and of Autumne.	6
Complexion of seruauents, and what it should be.	16
Conditions in Seruauents.	17
Consideration in conditions of possessions.	19
Clerkes or Secretaries who and what they ought to be.	17
Coniunction of man and wife like that of the body and the soule.	9
Conseruation of things howe it shoulde be vsed by a good huswife.	18.20
Customs in bringing vp of Children.	13
Care of housekeeping of diuers sortes, and whether they varie in forme onely or in gettings.	20
Care of Children how it is to be deuised twixt Father and the Mother.	12
Care of the Huswife concerning thinges that are brought into the house.	20
Cares necessary for a housekeeper desirous to preserve his wealth.	18
Care of household is deuised into two parts.	8
Care of housekeeping as great to the Fathers and Maisters thereof as is the care of a King come to a King.	ecodem
Cenlines in housekeeping.	16
Care of seruauents in their sicknes.	17
Chastisement toward seruauents what.	13
Countrie prouision ynough for seruauents for the Table.	3
Conferres necessary in houses.	20
Citill warres begun by Seruauents.	15
Desire	

## The Table.

## D

Desire of ryches and howe farre it dooth concerne a house-keeper.	Fol.24
Difference betwixt Exchange and Vary.	25
Difference of Seruauent and foueraigne or Maister, founded first by Nature.	fol.14
Delights of the Spring and of Autumne.	fol.6
Deuision of lande Quatripartite.	3
Difference betwixt the instruction of Seruauents and of Beastes.	fol.15
Discomodities of Sommer and Winter.	6
Disobedience of Wiues whence it riseth.	10
Distinction of nobilitie betwixt man and wife how great.	9.
Difference in merchandize.	ecodem

## E

Earth vniuersall nurse of all thinges.	Fol.23
Education of Children as well appertaines to the Mother as the Father.	fol.12
Education of Children, and what it ought to be.	13
Exercise of Housekeepers for health.	10
Equalitie in marriage to be respected.	Fol.9.
Equalitie in marriage wherem it doth consist.	ecodem
Exercise a Husbandmans phisicke.	fol.10

## F

Families or households of what sorte of Seruauents to be made.	fol.16
Factors and surueighors and ouerseers.	ecodem.
Fasts not forbidden to Women.	21

## The Table.

Fortune maketh many men seruile.	15
Fruites preferred in Vineger.	20
Fruites of the earth are naturall gaines.	19
Feare not commendable in a man.	10
Forme of getting what.	23

## G

Gain in ware naturall	23
Gain vnaturall how it is distinguished	25
Gain purchased with sweat or sweete.	codem
Gain honestly made by the Mistresse of the house.	23
Grapes gathered out of season.	fol.5
Grapes growing in Greece, of what colour and what wine is made of them	codem
Grapes gathered in Autumn.	6

## H

Homer why he called Wine sweete, and why bitter.	fol.6
Homer what properties he gaue to Wine.	5
Hufwifry consulting much in spinning.	20
Hayre a great ornament of nature.	11
Hayre cut from Wemens heads and why.	codem
Honest recreation not to be with-held from Women.	12
Harts not bredde in Affrick.	fol.5

## I

Idlenes and ease make some seruants euill.	Fol.16
Instruments of householde to be kept cleene.	codem
Imitation of Nature.	codem

Loue

## The Table.

## L

Loue figured without a bearde.	Folio.11
Louers wanton embracings different from those of married folke.	codem
Loue of Children.	1
Lynen and wollen weauing necessary in housekeeping.	26

## M

Money why and how founde out and vsed.	Fol.10
Matrimonie maketh equal many differences.	10
Marriage at what yeeres to be solemnized	4
Meate wanting vpon suddaine entertainment of guests, how to be supplied.	12
Mothers ought to giue their owne Children sucke.	codem
Mothers ought not to be too tender to their children.	13

## N

Nature chaunged by Nurfes Milke.	Fol.12
Nurfes commonly ordinary persons.	codem
Naturall gayne how to be rayfed.	codem
Naturall riches what.	10

## O

Offices how and when to be distinguished.	Fol.16
Oxen placed by Hesiodus in theede of seruants.	15
Opinions of some concerning the foule.	9
Orders in householde busines.	16
Orders of Publicans.	24

\* 3

Practise

# The Table.

## P

Practises of minde and body howe to be vfed. Fol. 13  
 People regard aparances. Fol. 14  
 Petrarchs opinion of the people. eodem

## Q

Qualitie of substance what. 19  
 Quality of seruants what. eodem  
 Reuenues. Fol. 18  
 Rents. eodem  
 Regard of householders. 19  
 Reason necessary in Seruants. eod.  
 Riches howe to be considered. 20

## S

Seruants working. Fol. 17  
 Seruants care in maintayning of their working tooles. 16. 17  
 Salary or wages fit for Seruants. 14  
 Shamfastnes not improper to a married man. 9  
 Scituation of landes. eodem  
 Seruants a defence to their Maister. 15  
 Seruants different from flauers. 14  
 Seruants what and who they be. 17  
 Seruants how to be vfed. eodem  
 Thales

# The Table.

## T

Thales one of the seauen wise men of Greece, howe hee became rich. Fol. 19  
 Times of the yeere to bee considered of a housholder and good Husbands. eodem

## V

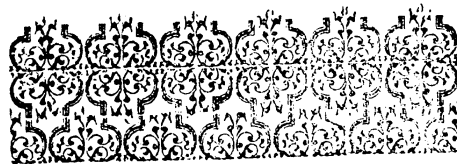
Vertues proper to men what. 9  
 Vertues proper to Women. eodem  
 Vfurie how pernicious a thing it is. 25

## W

Wealth how to be vfed 18  
 Weauing how first found out. 20  
 Women how to be chofen in wedlock. 11  
 Women married rather yong then olde. 10

FINIS.





## The Houſholders Phi- loſophie.

**I**T was then about that time of  
the yeare that the Grape-gatherers were  
went to preſſe their Wines, and that the  
Trees were ſene (in ſome place) diſpoſ-  
led of their ſeate, when I (in the habitte  
of an vnknoſtome Pilgrim) rode betwixt  
Nouara & Vercellis, where ſeeing the ayre  
were blacke, & enuironed on euery ſide with cloudes ready  
to raine: I began to ſet ſpurs to my Horſe, but the whileſt I  
heard a confuſed cry of dogs, and turning me about, I beheld  
a little Riddle ſurcharged, purſued, and anon cuer taken by  
two ſwift Grey-hounds, in ſo much as it there died at my  
ſete. The vnerpected pleaſure of which game, ſlayed me til  
a youth of eightene or twenty yeeres of age, tall of ſtature,  
of a good aſpect, well proportioned, tough limbed, and of a  
ſtrong conſtitution, beating and crying out vpon the dogges  
tooke the poore Riddle fro ſoorth their mouthes, and gaue it to  
a peſaunt attending on him, that laid it on his ſhoulders,  
and at a becke of the youth gat him ſwiftly on befoze. Where  
vpon the yhung man turning towards me ſaid. Tell me fir  
of courteſie, whither is your iourney? I would to Vercellis  
(quoeth I) this euening if the time woulde giue mee leaue.  
You might happily get thither (qu he) were it not that the  
Riuier that runneth befoze the Cittie, and that deuideth the  
counties of Piemount from thoſe of Millan, is ſo ouerflowen  
that

## The Housholders

that you can hardlie passe it, so that I would aduise you, if it please you, to lodge with me this euening: for not far hence nere that Riuer, I haue a little Cottage, where you may repose your selfe with lesse discaise then in any other place nigh thereabouts. Whilst he thus spake I steadfastly beheld him, and me thought I perceiued in his very countenance a kind of gentilitie and grace, so that (lodging him to be of no base or meane condicion) seeing him a foote, giuing my Horse to a hyrceling that came with me, I dismounted. Whereupon (quoth he) you shall aduise your selfe ponder on the Ryuerside, whether you were better to passe on or staie: and whether will I goe before, not to arrogat anie superiortie, but as your guide, because perhaps you are not well acquainted with the waie. Fortune (quoth I) both fauour mee with so noble a conduct. God graunt in other things she shewe her selfe as prosperous. Where I became silent, and I folowed him, but he regarded oft, and often ouerlooked, and looked on me as if he were desirous it seemd to vnderstande of whence I was: so that I preuented his desire, and in some sort to satisfie him, said I was neuer till now in this Countrey, but heretofore going into Fraunce I pass by Pyemount, howbeit I repent me not that I came this waie, for the Countrey is very pleasant, and inhabited of people passing courteous. Where perceiuing that I ministred occasion of speech, he could no longer hide what he desired, but sayd.

Tell me I pray you, what are you, what Countreyman, and what god fortune ledde you into these parts? I was borne (quoth I) in Naples, a famous Cittie of Italie, my mother a Neapolitan, my father of Bergamo, a Cittie situate in Lombardy, my name and surname I conceale, for they are so obscure, as if I should report them, yet you could not be the more enformed of my state. The wrath of Fortune and of mightie me I thinke, howbeit I am estimationes shrouded vnder the the estate of Sauoy. Under a magnanimous, iust, and gracions Prince you sojourne then (quoth he.) But most desire remembryng that I desired to conceale some part of mine

mine estate, he enquired no further of me. Wee had now walked little more then halfe a mile, but wee arriued on the side of the Ryuer, swifter then which, neuer ranne arrowe fro forth the strongest bow of Parthia: and it was sweln so high, as it farre surpast the wanted limmits, neither could it be contained in the compasse whereunto it was accustomed. And it was tolde me by y Countreyemen commozants there, that the Passador would not put off from the other side, but y (upon what occasiō they knew not) he had refused to waite ouer some French Gentlemen, that would haue giuen more then ordinary for their passage. Whereupon, turning to the youth that was my guide, I said, What necessity now bound me to accept his courtesie, which notwithstanding I had not yet determined to refuse: albeit I had rather acknowledge this fauour proceeding from your owne disposition then from Fortune. It pleaseth me not withstanding that she hath wrought it in such sort as wee shall haue no neede to doubt of your abode.

Thus more and more he confirmed mine opinion, that he was neither of ignoble birth nor meane capacitie, whereupon content to be comforted with so well accomplished an Hoste: (for I) the soner you shall please that I receiue the fauour to be lodged, the more shall I accept of it, and therefore withall he ledde me to his house that was not farre situate from the Riuer side, and it was as high as on the outside we might easily perceiue it comprehended diuers roomes and stozies one aboue another. Before the house there was a little Court enuironed with Trees, and there they ascended by double staires which were without the Gate, epyther of them containing fise and twentie large & moste commodious steps. On the top of the staires we entred into a faire Hall, foure square & of conuenient greatnes, for it had two portalls on the right, and two on the left side, and as manie in the upper end. Directlie against the Gate whereby wee entred, was there another Gate, and thereby we descended by as manie other steps into a little Court, about the which



## The Housholders

were prettie lodgings for seruants, and houses for Come, and thence we past into a Garden large enough, and filled with fruitfull Trees, verie orderlie and artificially disposed. The Hall was furnished with hangings and euery other ornament becoming the lodging of a Gentleman. In the midst thereof was the Table covered, and the Cupboard charged with curious plates of Cardie, furnished with all sorts of daintie fruits. Faire and passing well placed (quoth I) is this goodlie house, and it can not be posselt but of some noble Gentleman, who though amongst the woods and in a Countrey Towne, lets not yet to imitate the delicacy and neatnes of the Cittie, but are you the Lord thereof? Not I (quoth he) my Father is, whom God graunt a long life, neither denie I him to be a Gentleman of the Cittie, or experienced in Courte or on the worldes conditions, albeit he hath spent the greater part of his time in the Countrey, hauing a Brother that hath long bene a Courtier in Rome, and that yet abideth there, highlie fauoured of the good Cardinall Vercellis, whose valour and authoritie in these quarters highly are accounted of. And in what part of Europe and of Italie, (quoth I) is that good Cardinall knowne and not accounted of.

Thus as we were reasoning, there mette vs another youth of lesse yeres, but no lesse gentle spirit, that brought worde of his Fathers coming, who estoones was returned from surueighing his possessions. And anon there came the Father on horsebacke attended with a souldier, and another seruitor that rode before, who dismounted, immediately came vp the staires. He was a man of middle age, yet neerer threetye then fiftie: of countenance verie pleasant, myred with comelie granitie, and by the whitenes of his hayre and beard (that only made him seeme old) his dignity was much augmented. Framing my passage towarde the good man and maister of the house, saluted him with that reuerence which I thought fitting both his yeres and such as he should seeme. And hee turning to his elder Sonne with a pleasant countenance,

*Philosophie.*

fol 3

countenance, asked him whence I was, for I haue neuer seene him hereabouts or els where (quoth he) to my remembrance. To whom his Sonne made answer thus. He cometh from Nouara, and trauails towards Turyno, but making nicher to his Father, he whisped to him in such sorte that hee would enquire no further of my state, but saide, whence soeuer he be, hee is welcome here a thore, for hee is happened on a place, where to our powre, honour and seruice alwaies hath bene vsed to strangers. I thanking him for his courtesie, praid that as I willingly receaued thys fauour of him, so in other things I might shew my selfe mindful and regardant.

These things thus discoursed, the seruants had provided water for our hands, and (hauing wash) we sate, as it pleased the good old Gentleman, who desired to doe me hono: being a stranger. Forthwith was the Table furnished with fruits, as Apples, Cytrons, and such like, which at the end of Supper were at a wincke of his referred and set by, & then he began thus. The good old man Coricius, the Gardener of whom I remember I haue reade in Virgill.

*Nocte domum dapibus mensas onerabat mempris.*

Hyed home at night & fild his bord with delicats vnought

And in imitation whereof Petrarch speaketh, reasoning of his Blowman.

*Epoi la mensa ingombra,  
Di pouere viuande,  
Simili a quelle ghiande  
Le quali fuggendo tutto'l mondo honora.*

And then he decks his boord about  
With meates of meane esteeme,  
Like to those layes whose flight contents  
The world, cause faire they seeme.

So that you neede not mernaile if I after their fashion, fill your Table with vnought viands, which though they bee

## The Housholders

not such as you are used to taste elsewhere, remember you are in a Country Town, and lodged in the house of a poore Host. I hold it (quoth I) a happy thing to haue no neede to send for necessaries to the Citie for the supply of good manners, I meane not of good meate, for thereof sir mie seemes here wants no store. It lightlie happeneth not (quoth hee) that I send to y<sup>e</sup> Citie for any thing necessarie or fit for the life of a poore Gentlemā, for (God be praised) I haue abundance of euery thing ministred vnto me vpon myne owne ground, y<sup>e</sup> which I haue deuided into foure parts or fourmes, call them what you will. The first and greatest part I plow and sowe with wheate and all kind of graine. The seconde part I leaue for Trees and plants, which are also necessarie either for fire, the vse of Architecture, & other instruments of houshold, as also in those places that are sowne are manie relikes of Trees, wherupon the Climes after the manner of our petit Countreies are laid and fastened. The third is Paddocke grounds whereon the Hearbs and little flocks I haue are wont to graze. The fourth I haue reserved for hearbes, flowers and rootes, where also are some store of hyues for Bees, because beyond this Orchard wherein you see that I haue greift so many fruitfull Plants, and which you see is somewhat seprate frō my possessions, there is an other Garden full of all sorts of sallet hearbes and other rootes.

You haue well deuided your lands (quoth I) and it is well sene that you are studious of Varro not of Virgil only. But these Appellons here that are so sweet, are they also growing vpon your owne ground? Yea (quoth hee) and if they please you, eate of them and tarry not for me. For if I haue eaten but a little, it hath not bene for sparing them, but because I dēme them scarce wholesome: for albeit they be sweet of saour and pleasant to the tast: neuertheless, hanging allwaies on the earth and not discovered on al sides to the Sunne, it must needs be, that there they soke vp the superfluous humours of the earth, which most commonly (being vnpossible to be wel or equallie ripened by the vertue

of the Sunne, which cannot enter into euery part) it happeneth that there are few good Appellons to be found, but that many of them taste like Cordons and Cowgomers, which also hang vpon the earth vnripened.

Here he became silent, & I to shew that I allowed of that he spake, said little: knowing that olde men, or they y<sup>e</sup> grow in yeeres, were euer more desirous of reasoning and talk, then any other thing, for we can not please them better, then to harken to their speeches with attention. But he then almost at a staie, said because his wife was wanting. Sir, my wife being withdrauene from your presence, happily lookes to be invited, therefore if it please you I wil cause her to be called. For albeit I knowe that modest strangers are more abasht with the company of women then of men, yet not onely the Towne but the custome of our Countrey, carrieth a certaine priuledge, whereof it wil be wel that you begin to aduise your selfe.

The Wife being called, came and sate her down at the vpper end of the Table, in that place that was purposed to be left empty for her, and the good man of the house beganne againe. Nowe haue you sene (quoth he) all my dearest things, for heauen hath not graunted me a maiden Child, for which I were to thanke the much, were it not but that my wife lamenteth oft for want of one to beare her company, for my Sonnes are for the most part absent & imployed otherwise, wherefore I thought good to haue married myne eldest Sonne had he not much disliked and intreated to the contrary. I cannot (quoth I) in any sort commend this custome of marrying yong mē to some. For it standeth not with reason that they should first be getting Children, before themselves were come vnto their groweth, wherunto me thinks your Sonne here hath attained: besides, the father ought to exceede their children allwaies eyght and twenty or thirty yeeres at the least, for otherwise they are in y<sup>e</sup> vigo, as their yeeres when the youth of their Sonnes begin to flourish, inso- much as their desires are yet vnaccomplished, which if by

## The Houſholders

none other meanes, yet by example of their Childzen they might moderate, and oft it is the cauſe, that ſuch regarde is ſcarcely had or vſed to them by their Childzen as is due to Parents, for many times they are companions & brothers in their conuerſation, nay now & then (which is moſt abhorminable) they are equals and competitors in love, where if they exceeded more in yeeres, their Fathers could not match them in theſe young deſires, but (being decrepit) ſhoulde ſolely expect and appere that ayde and comfort at theſe hands, which is their due, and nature bindeth Childzen vnto. And herein I remember that apt ſoone of ſpeech vſed by Lucretius. *Natis munire ſenectam.* For by nature Childzen are the ſtreſſe & defence of their Parents, neither coulde they be ſuch, were they not of able and ſufficient yeeres, whē their Parents are ariued and come vnto their age. Whereunto your ſelfe being eſteemed nigh, once thinks you ought to hold your ſelfe no leſſe ſatiſfied of the helpe you haue, the of the good conditions of your Sonne, who though he cannot yet find in his hart to be married, ſhal happily conſume him ſelfe therunto ten or twelue yeeres hence, and time enough. Whilſt I ſpake thus, I remembred that my argument was more acceptable to the Sonne then the father, and he accor- ding to my remembrance, ſaid. I hunted not all in vaine to day, for I haue not onely kild, but more then I looked for, I haue happened on an henceſt aduocat to pleade my cauſe: and thereupon he carued me of the daintieſt morſels of the Bird, and laid it on my trenchour, whereof ſome was roſte, ſome was bakte after the manner of mynced meate. Alth the Widdow was ſerued (in ſeuerall diſhes) ſome part of a wilde Boare, dyſt after our Countrey faſhion with Larde, and in two other diſhes, two payre of Pygeons, the one roaſted, the other boyled. This wilde Boare, (quothe the good man) was taken by a Gentleman a friende and neighbor of ours, who often time participates the proſit of his ſports with my Son, the Pygeons, them I haue from my owne Dovehouſe, and with theſe ſelwe haue we furniſhed a payre ſupper, as  
fo:

for Beefe and ſuch like, I hold it rather a trouble to the ſtomack and the Table, then a neceſſarie meate for this contagious weather. It ſufficeth mee (quothe I if it bee not more then needs) to eate of two kinds of wilde fleſh: & me thinks I haue ſupped with noble men to night, in whole time wee reade there was none other fleſh eaten then Beefe, Booke, and Gintion and ſuch like, for the banquets of Agamemnon as we read in Homer, although (by the opinion of Lucian,) they might deſerue to haue old Neſtor at the almoſt as a Paraſite, were not furniſhed with other viands And ſe companions of Villes, bare not ſo many miſhaps and beates of the Sonne for the deſire of ſeruants or Partrich, but to ſeide vpon Beefe. Virgil likewiſe induceth Aeneas, that in Affrick ſaw ſeaſen Harts, where, after ſe iudgment of ſome, it ſhould haue bene ſome other thing, for in Affrick are no Harts bred, but in hauing regarde to the conueniencie and cuſtome of ſubiectens dyet, he ſaigned or forgot that which properlie is vſed and eaten in that prouince.

And wherefore (quothe the olde man) did the Doctes ſaigne that Noble men of their time, did eate ſuch kinde of fleſh. Becauſe (quothe I) they are of great nourishment, and they (as thoſe that exerciſed themſelues with much labour) had neede of great nourishment, which Birds cannot yeelde that are ſo eaſily digeſted: but the fleſh of wilde Beasts, although they be of great nourishment, yet are they wholeſome becauſe they be much exerciſed and ſturring, and theſe fatte is farre more naturall then that of ſwine, or other Beastes that fatneth by the hande, for it is not ſo ſone puſt vp & fatned, as thoſe Beasts that commonly are ſtald and foddered, therefore it was aptly ſaid of Virgil, ſpeaking of Aeneas ſoldours.

*Implentur veteris bacchi pinguiſque ferina.*

And they are filled euery one  
With olde wine and far veniſon.

For they fedde thereof at will, without any noiſome or ſuperfluous fulnes. Wherewithall I held my peace, and the

## The Housholders

Wines of  
the Easterne  
parts.

olde man began thus. The discourse that you haue made of Wine, and of the auncient times of Noble men, makes mee remember that which I haue hearde obserued of Homer, who euermore in praising Wine, called it *Nigrum et dulce*, which two conditions, me thinks are not very commendable, and so much the more it seemeth strange vnto me that he should giue Wine commendations of that sort, the more I haue obserued, that y<sup>e</sup> wines of Leuant, which are brought ouer here to vs, are white of colour, as are the Maluesey, and the Romaine wyne which I haue tasted of in Venice, without that, the wines which in the kingdome of Naples are called Grecian Wines, because they were made of the Grapes that grow in Greece, bee white or rather gold-coloured, as that aboue all the rest is wherof we haue spoken. And those wines are more properlie white that are of the Rheyne of Germanie, and those others that growe in colde Countries, where the Sunne hath not so much force as it can ripen Grapes before y<sup>e</sup> time of Grape-gathering, albeit happilie the manner of their making, may also be the cause of their whitenesse.

Here I answered, that the Wines were termed swete of Homer, with that kind of Metaphor wherewith al things, either pleasing to the senses, or acceptable to the minde, are required to be swete. Howbeit, I denie not that perhaps beloued swete Wines himselte, which also most contenteth me, neither is this swetnes of Wine vnpleasant or hurtful but at some seasons: and the Maluesey, Greeke & Romain Wines wherof wee haue made mention, all of them haue some kind of swetnes, which is neuerthelessse lost the older the Wine is: wherupon we reade.

*Inger mi calices amariore.*

Pray fill with bitter Wine

These challices of mine.

This was not because the Poet desired bitter Wyne (for there is none to whom bitterness is not vnpleasant) but because

*Philosophie.*

fol. 6

because olde Wine loosing the swetnes, yeldeth that sharp and heddie taste, which he calleth bitter, & I would so wishe you to vnderstande that it is called swete of Homer, as it was called bitter by Catullus: afterward Homer calleth it black, hauing reference to some particular Wine that was then in price, as is nowe our *Lachrima*, which though it bee pressed from one selfe same Grape as the Wine of Greece is, hath yet a vermillion couller. Hauing answered thus, I tasted of a cup of delicat white Wine with my Mellons, and afterward, being begun to by him, I pledged him of a cup of neate Claret Wine, & vpon interposition of some wordes, we ended our merry Supper. For the meate taken awaie, there was sette on the Table all sorts of fruite in great abundance, wherof when the old man had onely tasted, hee began thus to reason.

Which we  
call redde  
Wine.

I haue many times hearde much questioning of the nobleste and varietie of seasons, and I haue sene two Letters that are extant to be reade, of Mucius the one, and the other of Tasso, wherein they contend of the two things betwixt Winter and Sommer, but me thinks no time may be compared to Autumn. For the Sommer with extream heat, and the Winter with extream colde, are other while so intolerable, as we can neither temperate the one with fruits nor the other with pastimes: and they are not onely a hinderaunce to the Hariner, who in the Winter is enforced to keepe the Hauen. So the trauailer, Souldier & huntsman, who in Sommer are constrained to retyze them from the heate, raynes and tempests, vnder the shade of a Tree, or shroude of a Church, whether they first find: but to y<sup>e</sup> house-keeper alio, who without many inconueniences cannot haue the time so much as to surneigh his grounds. The one season then is full of labor, and of sweat, neither enioyeth it the third part of the fruite it bringeth forth, for spoile of weather, waynes and winde. The other slothfull and sleepeie, betwixt idleness and eating, vniustly consumeth that which the labour of another time hath yelded. Which iniustice, is

indifferently to be noted by the difference betwixt the day and night. For in Winter, the daie which is moſt woorthie, yeeldeth to the night, whereof it is vnreaſonable y it ſhould be overcome: and being ſhort, colde, and cloudie, it giueth not men conuenient time to worke or to contemplate. So that our operations and contemplations are enclozed with darknes and referred to the night, a time nothing neceſſarie for the one nor other. For the ſences that are miniſters of vnderſtanding, cannot ſo entirely exerceiſe their office in the night. In the Sommer, the daie becomes vicioꝝ and raigntly not like a Lord, but like an extreme Tyrant, that vni poſſ more then needes, leaving the night not ſo much time as that therein we may ſufficiently reſtore our Lodies reſolued with cꝛawding heate and contagions of the day, of whoſe ſhortnes not onely y Louers (that would haue it long) were wont to lament, but the goodwife of the houſe alſo, who ſen then that ſhee would be idle in the armes of her Husband, is by him ſoꝛſaken and awakend, and the withall ſhee laughed ſo hartlie looking vpon his wife, that ſhe bluſhing held downe her head, and he pzocaded. Theſe if y be not be- guald, are the inconueniences and diſcomodities of y Winter and Summer, whereof the Spring and Autumn are not to be touch'd, for they are fraught with millions of delights, and in their times, the Sun (like a moſt indifferent Gouer- nor) ſornith the day & night of ſuch equalitie, as the one hath little cauſe to complaine of the other. But if wee will cõpare Autumn & the Spring together, we ſhall ſone finde the Spring ſo farre inferior to Autumn, as hope is to effoꝛce, and ſlowes to fruits, whereof Autumn in it aboundeth of all other ſeaſons. Wiſdes that, whatſoeuer fruite Summer hath brought ſoꝛth, endureth euen untill then, and manie other hath Autumn onely pzoper to his ſeaſon, whereof as one eſpeciall, is Grape gathering for the wine-prette, which is, or ought to be one of the cheſt careſ the Houſekeeper ſhould haue, for if hee be deceiued by his Seruaunts in ga- thering of his Coꝛne, he thereof onely ſales ſome loſſe and diſcom-

diſcommoditie, but if in making of his Wines they pzactiſe neuer ſo little fallſhood, he doth not onely ſuffer the loſſe, but ſhame, when it happeneth that hauing honorable gueſts, he cannot commend his Supper with good Wines. without which, *Non ſolum frigefcit Venus*, but all his meats are mar'd that might be dzeſt by the moſt excellent Cooke the Duke hath. Therefore I conclude that Autumn is the moſt noble and beſt ſeaſon of the yere, and that which is indee moſt acceptable to the Houſekeeper: and I remember I haue hearde my father ſaie, who (if the troth reported of him may but be beleued) was ſo naturall Morall Philoſophie and eloquent denſe, more then meanelie learned, that in this ſeaſon the world began, as indeede wee may aſſuredlie beleue it did.

That (quoth I) hath bene the opinion of ſome Doctoꝛs of the Hebrues, and Chꝛiſtians of great account, which not withſtanding being no Article of our beleife, every manne may credite as he liſt, I for my part am one of them y holde the contrary, & it ſemeth to me more likelie, that the (world beginning as it is ſuppoſed) it th began about the Spring, which I will thus conſtraine my ſelfe to pzocue.

You ſhall vnderſtand that Heauen is round, and hath all his parts ſo vniſorme, as in it there can bee perceined nei- ther beginning nor ende, right nor left, vnder nor ouer, be- fore nor behind, which are the ſixe poſitions of place, vnleſſe it happilie be in reſpect onely of the motion, becauſe that is the right ſide whereof the motion hath his beginning, but becauſe the motion of the Sunne goes againſt the *Primum mobile*, it may bee doubted whither theſe ſixe differences of place, ought chiefly to be taken according to the motion of the *Primum mobile*, or according to the motion of the Sun. Neuertheleſſe, ſo farre as all thinges contained in thys our hartable and cozruptible world, chiefly depende vpon the motion of the Sunne, which is the cauſe of generation, and of cozruption, & is indee the father of all liuing thinges, it is requiſite that the motion of the Sunne determine the

differences of the place. According therfore to the motions of the Sun, our Pole is the higher, which according to the motion of the *Primum mobile* should be the lower. This being thus, if we will seeke in what season it is like the world began, we shall see it is most reasonable, that it then began when the Sun remouing foregoes not, but approacheth vs. Besides, it beginneth with generation not with corruption, for according to the custome of nature, things are first ingendred, and afterward corrupted: but the Sun remouing out of *Aries* it approacheth vnto vs, and there giueth beginning to the generation and engendering of thinges. It is likelie then, that when the world began the Sunne was in *Aries*, which without doubt he shall see is so, that diligently considereth what was said in Platos *Tymæus* of God the Father to those inferior Gods. True it is, that who so taketh the positions of place from the motion of the *Primum mobile*, it must followe that the Pole Antartick is the higher by nature, and that the world began in that season wherein the Sunne remouing approacheth nether vnto our Antipodes, & beginneth generation in those parts of the other world that are opposite to these: which who so graunteth, it would seme moze likely that the world began in the Autumnal æquinoctial, when the Sunne was in *Libra*, and yet it would follow that it began in the Spring, because this that is Autumn to vs, is their springtime, in respect whereof, the beginning of the motion should be taken. But the first opinion, as by naturall reason it is most likelie, so also may it be most commodiously contested with perswasions. For our world was dignified with the presence of the true Sonne of God, who made choise to die in Ierusalem, which according to the Cosmographical description of some, is in the midst of our Hemisphere. Whereouer, it was his will to dye in the Spring, of purpose to redæme our humaine generation in that time wherein at first he had created it. And here I ceased, when the olde man moued with my speeches, beganne earnestlie to looke vpon me, and said.

I

I haue entertained a greater guest then I expected, and you, (quoth he) are peradventure one of those of whome the crye is come into our Countrey, who vpon some common fault are fallen into misfortunes, whereof you are as woorthy to be pardoned (considering your offence) as to be praised and admired for your speeches. Report (quoth I) that could not happily blazon mine estimation of sufficiency, whereof you are too courteous a commender, is nowe deri'd from my misfortunes. But what or whosoeuer I may bee, I am one that speake moze for truth sake then of hatred, dispraise of others, or superfluous conceit of mine opinions. If you be such an one (quoth he) for I will not search or pry into your state, you cannot but be an indifferent & fit Judge of a matter, which my Father (loaden both with age and with experience) participated vnto me a fewe yeeres before his death, giuing vp the gouernment of his house and care of his familie to me. And whilst he thus spake, the seruants tooke away, and the auncient Gentlewoman giuing thanks arose, and was attended by her Sonnes, who after a while returning, I begaune. Say, it shall be very acceptable vnto mee, to heare the discourse your Father made vnto you, as you were in purpose to haue tolde me, but because it would bee grieuous vnto me to harken thereunto, with the dyscase of those that are about vs, I beseech you commaund your Sonns to sitte, who obeying the gentle commaunds of their father, the good olde man began thus.

About that time that Charles the fift deposed his Monarchie, and withdrew himselfe from the world, as from a tempest to contemplation and a quiet life, my good Father, being then threescore and tenne yeeres old, my selfe some what moze then thirtie, called mee to him, and began to reason with me thus. The deedes of greatest Kings, that turne the eyes of all the world vpon their actions, albeit that for their greatnes and magnificence, it seemes they can haue no proportion of comparison with priuat men, neuertheless they moue vs nowe and then with the authority of their

## The Houſholders

examples, to imitate them in ſuch ſort, as we behold the providence of our almighty God followed by Nature: not onlie in man, a reaſonable creature, whole dignity both come from the Angels, but alſo in the induſtrie of other little creatures, whereby it ſhould not ſeeme ſo ſtrange to vs: if now that Charles the firſt, that thriſe renowned Emperoz, hath thus beſeſed and diſcharged him of the weight of his ſo famous Monarchie, I alſo thinke by his example to diſgrade me of this petty government of houſhold: which to my private perſonne, is no leſſe then is his Empire to his Maieſtie. But firſt, beſore I ſhall ſurrender this, that rather appertaines to thee then to thy Brother, as well in that thou art his elder as alſo more euilind to huſbandry (a thing moſt needful and appropriate to houſekeeping) I will ſo inſtrude thee, touching things belonging to good government, as I was taught not long ſince of my Father, who ſprung of ſimple parentage, and beyoe of a ſmall patrimonie, with induſtrie, ſparing, and good huſbandry, did much augment it, which hath not bene deteriorated ſince by mee: but twiſe as much encreaſed ſince my father left it. Howbeit if I haue not looked to my huſbandry with ſo great care, nor liued ſo ſparingly as he preſcribed: neuertheleſſe (let me boldly ſay thus much to thee my Son) the knowledge that I had touching the nature of things, & fellowſhip of the worlde more then he, hath bene the cauſe that I with little more expence haue eaſely accompliſht what he (being vniſtored and not experimented in the worlde) did hardly compaſſe with much ſparing, and with exceeding toyle even of his eldne perſon.

Now to begin, I ſay thus. That the care of a good houſholder is deuoted into two thinges, that is, his body and his goods. In his perſonne he is to exerce three offices, viz. of a Father, a Huſband, and a Maſter. In his goods two purpoſes are propoſed, Conſeruatiſon, and Encreaſe, touching enery of which, I will particularly reaſon: and firſt of his body rather then his goods, becauſe the care of reaſonable thinges is more woorth then that of things vnrreaſonable.

The

The good Houſkeæper then, ought principally to haue care in chooſing of his Wiſe, with whom hee muſt ſuſtaine the perſonne of a Huſbande, which happily is termed by a title more effectually, Conſort: for the Huſband and his wiſe ought indeed to be companions and conſorters of one leiſe ſort, all the good and all the euill incident to life, ought by them to be common and indifferently ſuſtained. In ſuch ſort as the ſoule communicats her operations with the bodie, and the body with the ſoule, ſo that when any part of the bodie grieueth vs, the mind can hardly be content, and vpon the malcontentment of the minde followes the infirmities or weakenes of the bodie: ſo ſhoulde the Huſband lament the ſorrowes of the Wiſe, and the Wiſe the troubles of the Huſband. And the like communicatiſon ſhoulde be in all offices and all operations. And ſo much is that coniunction that the man hath with the Wiſe, like to that which the body hath with the ſoule, as not without reaſon the name of Conſort or fellow is to be attributed to the Huſband and the Wiſe, as to the ſoule it hath bene heretofore attributed. For as much as Petrarch reaſoning of the ſoule, ſaith.

*Lerrante mia conſorte*

My wandering Companion.

In imitation perhaps of Dante, who in his Canzonet of Nobleſſe ſaid, that the ſoule was eſpouſed to his bodie. Albe, it for ſome other reſpect, it ought rather to bee reſembled to the Huſband then the wiſe, and euen as after that the bande that ties the body and the ſoule together is diſſeuered, it ſeemeth not that the ſoule can bee conioyned with any other body. (Wherefore fooliſh is that opinion of ſome, that imagined the ſoule did paſſe from one into another, as both the Pilgrim paſſing from one lodging to another) ſo ſhoulde it ſeeme conuenient that that woman or man, that haue bene diuorced by death from that firſt band of Patrimonie, ought not to be knit into a ſecond: nor without great admiration ſhoulde Dydo haue continued her vnwillingnes of hauing a ſeconde huſbande, who ſpeaketh thus in the booke of Virgils *Æneidos*.

¶ 1

Sed

## The Housholders

*Sed mihi vel tellus optem prius ima dehiscens  
Vel pater omnipotens adigat me submine ad umbras,  
Ante pudor quam te violem, aut tua iura resoluem.  
Ille meos primus qui me sibi iunxit Amores  
Abstulit : ille habeat sicum seruetque sepulchro.*

First wold I that the parched earth did riuē & raught me in,  
Or that th'almightie would with lightning drive mee to the  
Ere I to lose or violate my chastity beginne, (deeper:  
He hath my loue that first had me (interd) he his shal keepe.

Notwithstanding, soasmuch as custome & the Lawes  
dispence with them in this, the woman as well as the man  
may without shame vnder take the second Marriage, espe-  
cially if they doe it for desire of succession (a desire most natu-  
rall in all reasonable creatures) but happier are they that  
haue but once in all theyr life bene tyed with that band.

Howe much the greater then and straighter the con-  
iunction is of the husbände and the Wife, so much the more  
ought every one prouide to be indifferently matched, and  
truely this equality of marriage is in two speciall thinges  
to be considered: Estate and Age. For as two Dallsers or  
two Oren of onequall stature cannot be coupled vnder one  
selfe yoke, so a noble woman matching with a man of base  
estate, or contrarily, a Gentleman with a Begger, cannot  
be comforted well vnder the bands of wedlock. But when it  
happeneth yet that by some accident of fortune, a man ma-  
richly a woman of so high a birth, hee ought (not forgetting  
that he is her Husband) more honor and esteeme of her then  
of his equall or of one of meaner parentage, and not onely to  
account her his companion in loue and in his life, but (in dy-  
uers actions of publique aparance) holde her his superioz.  
Which honor is not yet accompanied with reuerence as is  
that which for manner sake wee are wont to doe to others.  
And she ought to consider that no distinction of nobilitie can  
be so great, but that the league which Nature hath ordeined  
betwixt

betwixt men and women farre excedeth it, for by Nature  
woman was made mans subiect. But if a man shal take to  
wyse an inferior or meane woman, he also ought to weygh,  
that Marriage maketh equall many differences: and fur-  
ther, that he hath not taken her for a slave or seruant, but  
for a fellow and companion of his life. And thus touching  
the estate of man and wife, let this suffice.

Howe passing to the age, I say that the Husband should  
prouide to choose his wife rather yong then olde, not onely  
because a woman is more apt to child-bearing in youth, the  
other wife, but because, (according to the testimony of Hes-  
iodus) she can better receive, and retaine all formes of cu-  
stomes and conditions, wherewith it shall content her Hus-  
band to commend her. And for this (that the life of a woman  
is conscribd and ordinarily concluded in lesser tyme then  
Mans, and sooner wareth olde, as one in whom naturall  
heate is not apportioned vnto superfluous moisture) the man  
ought to excede the woman so many yeres, as the begin-  
ning of the ones age match not with the others, so that one  
of them befoze the other become unable and unfit for gene-  
ration. Now if it happen that the Husband take a wife with  
these conditions, he shall furthermoze easily exercise in her  
that superiority that hath bene graunted vnto man by Na-  
ture, where otherwise it often cometh to passe that he shal  
find her so excceeding waitward, crabbed and disobedient, that  
where he thought hee made his choyle of a companion that  
shold helpe to lighten and exonerat that ponderous & heauie  
loade which our humanity affordeth, he findes he is now  
matcht and fallen into the handes of a perpetuall enemy,  
who euermoze none otherwise impugneth and resisteth him  
then our immoderate desires, that in our minds so much op-  
pose themselves to reason: for such is woman in respecte of  
man, as is desire in comparison of vnderstanding: and euen  
as desire, (which of it selfe is unreasonable) is by obeying to  
vnderstanding, formed and beautified with many faire and  
necessary vertues: so a woman that confoymes her selfe vnto



## The Housholders

to her Husband is adorne with those vertues, whereof by being obstinat she continueth vnfurnished. It is then a vertue in a woman, to know howe to honoꝝ and obey her Husband, not as a Seruant doth his Maister, or the bodie the mind, but ciuilly and in such sort, as we see the Citizens in wel gouerned Cities obey the Lawes, and reuerence their Magistrates, or so as in our soules, wherein as wel the well disposed powers as the orders of the Citizens within their Cities, compell affections to be subiect vnto reason: & here in it hath bene conueniently ordeined of Nature. For being needful that in the felowship of mā and wife, the offices and duties should be diuers, and the operations of the one, varying from the others, it is conuenient also that their vertues should be diuers.

The vertues proper to man, are Wisedome, Fortitude, and Liberaltie. To woman, Modestie and Chastitie, where with both the one and the other of them, may very well performe those operations that are requisite: but albeit Chastitie or Shamefastnes be not properly the vertues of a man, yet ought a good Husband to offend the league of Matrimonie as little as he possibly may, and not to be so incontinent, as (being absent for a season from his wife) he cannot abstaine from pleasures of the flesh, for if hee himselfe doo not first violate the bandes by so defiling of the marriage bedde, he shall doubtles much confirme the womans chastitie, who by nature libidinous, and no lesse inclined to vnerie then man, onely by shame, loue and feare, may not be withdrawn from breaking of her faith vnto her Husbände. Amongst which three affectiōs, Feare is as worthy of praise as blame, where the other two are indeede most commendable. And therefore not without great reason was it said of Aristotle, that Shamefastnes which merits no praise in a man, is most praise worthy in a woman: and his Daughter very excellently approues. What no colour better graceth or adorne a womans cheekes, then y which shamefastnes depainteth, which increaseth and draweth as earnest loue and desire of others to them, as happily those other artificall Dyes and drawings

## Philosophie. fol. ii.

drawings which they vse, decreaseth & withdraweth from them, being in deede fitter for bizards, pageants & poppets, then wholesome, handsome or toothsome. And truly as a woman of discretion will in no wise marre her naturall complexion, to reconer it to staine or artificall coulered trash, so ought the husband in no sort to be consenting to such follies. But because it behoueth the rule and authoritie of the Husband to be moderate in those things, chiefly which appertaine to women, which for that they are received and kept of custome, can not bee condemn'd as arguments of much vnsamefastnes: He can practise no way better to dyswade her from such muddie making faire her face, then with the wing himselfe a hater, contemner, and carelesse of those that are faire with that filthy spunging, proigning, painting and pollishing themselves. As for women desirous to seeme faire I cannot say to please others, but of honest women desirous to content their Husbonds, I may boldly speake, that at such time as they shal see their tricking by their selues with Lie and such like filth, pleaseeth not their husbonds eyes, they know of modestie and loue, will suddainly forbear it. Such moze easie to be entreated should the husbände be in granting her those things, whereof her bodie with conuenient ornaments should be sufficiently apparelled, for albeit superfluous pompe be fitter for a Stage or Theater then the person of an honest Matron: notwithstanding, herein much may be attributed to vse, neyther should a womans fantasie so sharplie be offended, considering that by nature shee is so desirous to adorne and beautifie her bodie. For albeit we see that Nature in other creatures hath effected, that the bodies of the Male be moze adorne then the Females, as the Hart with his sayre and bushie branched hoznes, the princely Lyon with his proude and feltred locks, which the Females neuer haue, and hath embordered the Peacocks taile with moze variety of colours the those of they? Hens. Neuerthelesse, wee may perceiue that in the shape of man, he hath had moze regard to the beauty of the female then

Quid de  
med: faciei  
Certus a-  
mor morū  
est, formam  
populabitur  
atras,

## The Housholders

the Pale. For the flesh of women, as it is more soft & daintie, so are they ordinarily more desired to be gazed on, neither are their faces shadowed with beards, which albeit they become men, being proper unto us, yet can we not deny but that the countenances of youtnes vpon whose faces hayre neuer came, are fayer & farre more lovely then those of bearded men. And Loue by the iudiciall figures of antiquitie hath bene portrayed like a Boy, so Bacchus, so Apollo, who of all the other Gods were most fayer, were deciphered without beards, but with long curled locks trusted vp in tresses, whereupon the Poets call him Phæbus with these Epythetons almost continually. *Non tosato o comato* but hayre (which is a great ornament of stature) groweth not so fastlie vpon a man, nor so soft and fine as vpon women, who delight in the hayre as Trees do in the leaues, and therefore at the death of the husbands spoiling and depriving themselves of all the other ornaments, they vse yet in some place of Italie, to cut away the hayre which also was an ancient custome, as we read of Hellen in Euripides. How much the more regard then stature hath had to the beauty of women, so much the more conuenient it is, that they account of it, and maintaine the same with comely ornaments.

Therefore when thou shalt take a wife, such an one as I desire thou maist haue, fayer, yonger, equall in estate with thee, modest, discreet, courteous, and brought vp in good discipline, vnder the education of a grane Patron and wise mother: how much the more she shall content thee, so much the more thou shouldest contend not to discontent her. Wherein thou oughtest not onely giue consent, that she may goe apparelled as others of her calling doe, not restraining her from going to feasts and other publique thetues, where other honest women and those of credit doe assemble: nor on the other side to giue her the bridle of libertie so much, that she be forwarde with the first at all dauncings, Comedies, & other such assemblies: but also not to forbid her those honest recreations

ations and desires, which are as incident to youth, as flowrs to the Spring time, least she hate or feare the with y dead wherewith bale haues or seruants are kept vnder by the pastures, nor yet to be so easily moued, to watch or follow her, as she thereby become so bold and hardy, that she lay aside honest shame, (a decent thing in honest women) which al so is a kind of feare distinguished from seruile bale feare, and is as easily accompanied with loue, as seruile feare with hate, & of this feare which more properly is termed shame, fastnes or reuerence, spake Homer, saying:

O my beloued father in law whom I haue hourly feared.

Neither should he onely cause or procure shamefastnes in all her actions and busines of her life, but also in her entertainment and embracings, for the Husband cometh not with those prophane and superstitious cleppings as the delicate and wanton Louer doth, which maketh me the lesse to meruaile that the kysse of Bellingannus Paramour, seemed sweeter to her then her husbands: albeit I beleue that there was neuer greater sweet in loue, then that which moderately springs of honest Patrimonie. And I could compare the embracings of the Husbände and the Wife to the temperate suppers of well dieted men, wherein they taste no lesse commodity of the meats, then the most incontinent and surfeiting chpanion: but hapely so much y more by how much more their senses (ruled by reason) are vpright Judges of the opposites and indigested contraries. Neither will I yet desist in this mine enterprise, for when Homer saigned that Iuno taking away Venus garter, went to seeke her Husband on the Mount of Ida, and hauing enticed hym with loue and lovely termes and amorous games, Lay down with him vpon the grasse al couered with a clowde

We meant none other wise, but this, that the taking vpon her the person of a Louer, and deposing the habit of a Wife, went to seeke Iupiter. For the faire wordes, pleasing fashyons, and daintie whispering speech that she had taken with the garter from Venus, were things more befitting a Lo-

## The Housholders

uer then a Wife: wherefore it was conuenient, that being ashamed of her selfe, a Clowde shoulde bee sent to hide her. And where he saith loue had not the so much desire towards her as before when he first tooke her to his Wife, it giueth vs to vnderstand, that married women are not forbidden for a little while to represent the person of yong Louers, which notwithstanding the most speedie reformation, because it is most vnseemly in them that (as a Father or Mother, Master or Maistres of a house) desire to rule their family with honest and enterchaungable loue, which ought to be swift man and wife, who are also to liue vnder the lawes of matrimonic. For if a man hauing an vicious or vnchaste wyfe, should presently kyll her, or in some other sort but punish her according to the Lawes, he may be happily employed better in some other action, which to elcheto (taking a wyfe of our decyphering) he shall neuer neede to be aduertised by vs.

Now proceeding to the education of Children, the care of them should be deuoted to betwene the Father & the Mother, as she may nurse and he may teache them: for the mother ought not to deny her milke to her owne Children, vntlesse she be preuented or forbidden by infirmities. Forasmuch as that first and tender age of infancie, apt to bee molded of any fashion, oftentimes with the milke sucketh the conditions of the Nurse: besides, if the milke altered not the bodies and consequently the manners of yong sucklings, the Nurses shoulde not be so narrowly forbidden the often vse of wyne: but the Nurses being ordinary base persons, it foloweth that the first nourishment which the little ones receive of them, cannot be so gentle or so delicate as the Mothers, so that who so denieth the nursing of her child, in some sort denies to be the mother of it, because & Mother is chiefly knowne and commended by the bringing of her children vp.

But that first age past ouer, that is nourished with milke, the little ones doe yet continue in their Mothers custodie, who

## Philosophie. fol. 15

who are used to be so kind and tender ouer them, as oftentimes they bring them vp too delicately. For which the Father is commaunded to provide this remedy, that forasmuch as that first age aboundeth in naturall heate, he accustometh them to cold for restraining the naturall heate within, and causing that which the Philosophers call *Antiperistasis*, the complexion of the child becomeeth strong and lustie. And it was the manner of some nations, and especially those of Aquitan and thereabouts, as we read in Aristotle, to wash their new borne Children in the Riuer, to indurate & harden them against the cold, which custome is by Virgil attributed to the Latins as it is to be noted in these verses.

*Durum a stripe genus natos ad flumina primum,  
Deserimus seuoque geli duramus, et vndis,  
Venarum iugilant pueri, silyumque saugant  
Flectere ludis equos & spicula tendere cornu.*

A painful people by our byrth, for first our babes we bring, Like vs to be inured to cold, and plundge them in the spring: But bigger grown they rend the chafe, & tire the woods to Their horses fir for seruice, & their archery for aime. (frame

Which custome as I commend not, because to vs that haue not used it it seemes extreame, so yet I thinke good to aduise thee, that if it shall please God to giue thee Children, thou doe not bring them vp vnder so soft and easie discipline, as they become such milke sops as were those Phrygiens, of whom the same Poet in that same booke of his *Aeneidos* maketh mention.

*Vobis, picta croco & fulgenti murice vestis  
Et tunica manicas, & habent redimicula mitra  
O vere Phrygiæ, (neque enim Phryges) ire per alta  
Dydimæ, ubi affectis biforem dat tibia cantum,*

D 1

Tympana

Antiperistasis, where heate expels cold, or cold expulseth heate, it is applied to well water, which is therefore cold in winter, because the hygh parts of the ayre being cold, the heate withdraweth to the lower parts.

## The Housholders

*Tympana vos buxusque vocat Berecynthia matris  
Idæ, finire arma viuis, cæcedite ferro.*

Your robes are dyed wyth Saffron and with glistering purple buds,  
Your cote hath mittins, and your high Priestis hats are made like hoods  
O Phrygia in deede (nor Phrygians yet) scale you high Ida hyl,  
Where trompets echo clang's to those that of the custome skyll,  
Cebiles Berecynthian pypes and Tymberils you see  
Doe call you thence, leaue armour then to such as Souldiers be.

When (we thinke at this day) they of some Citties in Lombardy are like, for if any there be valiant, many of the Phrygians also were courageous. For would I yet that thou shouldst bring them vp to hardly or seuerely as the Lacedæmonians were accustomed, or as Achilles of Chyro was. I would not (I say) that I shouldst bring the vp so fiercely, for such an education makes the rather wilde & sauadge, which though the Lacedæmonians reputed fitting for a noble man, yet was not Achilles such an one in his conditions, as others (of our time need) to propose him or his behauiour for their example.

Thy priuate estate requires that thou teach and bring vp thy Childzen, as they may become good members of the Cittie where thy selfe inhabitest, or they shall dwel, good seruitors and subiects to their Prince, which in their trades if they be Merchants, in good letters if they bee learners, and in wares if they be able, they may shew themselves. Neither shall thy Childzen be unfurnished of all, or one of these professions, if thou see that they become not werry and of a womanish effeminate complexion, but of a strong & manlie constitution, and that they exercise themselves in practise of the mind and body, al like or both together. But because al this part of education and bringing vp of Childzen, is or ought to be in a manner, the care of a Father and good Houskeeper, because it is wholie polittique, that should prescribe an order to the Father, howe he is to educate & bring vp his Childzen, to the ende that the Citties discipline may conforme

*Philosophie.*

fol. 14

conforme and be agreeable therewith.

I will lay a part this argument, or at least dysioyne it from the rest which I will speake of housekeeping, and it shall suffice me soley to aduise and counsell, that thou bring them vpp in the feare and loue of God, honoz of their Parents, and in their Princes seruice and obedience, and that they be continually exercised in those most commendable practises of mind and body, as become them, and may better their estate with praise and honestie.

We haue nowre spoken so much as hath bene conuenient for thee to doe in the person of a Husband and a Father, estoones it remaineth that we come to the consideration of the third person: I meane that of a Gouernour or Maister, terme it as you list, which soley hath relation to the seruant. And if we shall giue credite to antiquities written of housekeeping and government of families. The Maister ought to holde them satisfi'd with labor, victuall & chastisement, & to keepe them exercised in obedience. But so much as they? Seruants in olde time were slaues taken in warres, and afterward called seruants *a seruando* (for y they were preserved from death, and are at this day for the most part manumitted and enfranchized) mee thinke this latter part of chastisement might well be left, as nothing requisite for our times or customes (except percase in those partes where slaues yet serue) and in steede thereof, the Maister to giue them aduancement, which should not be such neyther, as is viced by the father to the son, but complet and bittered with more austeritie and signifying termes, and if that will not serue, to suffer the disobedient stiffnecked and vnpossible seruant to depart, and to prouide himselfe of one that better may content him. And yet one thing hath bene forgot, ten of those men of elder times, which was not conuenient for slaues, but not onely fitting, but most needfull for free men, & this is Sallarie or wages. With wages, meate, woyle and admonition, then the Houskeeper shall so gouerne his familie, as they shall rest content of him, and he be satisfi'd

## The Houſholders

of their labour. But becauſe (albeit the Lawes and blages of men are variable and diuers, as wee ſee perticularly in this of ſeruaunts, who for the greater number are at theſe day free men: yet ſo far as much as the Lawes and differences of Nature are not chaunged either by alteration of time, or variety of cuſtomes.) Whatſoeuer others ſaye, thou art thus to underſtande, that this diſtinction of Soueraigne, Ruler, Gouvernour, or Maſter, is firſt founded upon Nature: for ſome are naturally borne to commaunde, and others to obey: and hee that is borne to obey, were hee of the Kings blood, is neuertheleſſe a ſeruaunt, though he bee not ſo reputed: becauſe the people that onely haue regarde to exterior things, iudge none otherwiſe of the conditions of men, then they doe in Tragedies of him they call the King, who apparreiled in Purple and glifſtering all in Golde and pperious ſtones, repreſents the perſon of Agamemnon, Atræus or Etheocles, where if he chaunce to faile in action, cõlines, or utteraunce, they doe not yet derogate from his olde title, but they ſay, The King hath not playde his part well. Likewiſe he that repreſents the perſon of a noble man, or Gentleman, that in this life (which is a Theater of the world) hath bene depoſed or bereft his dignitie, he ſhall nevertheless be called the Noble or Gentleman ſtill, though he be happily Darius Syrus or Geta. But when it happeneth if ſome one is found, not onely ſeruite in condition and of fortune, but baſe of mind, groſſe of underſtanding, and as Petrarch ſayth, *Nudo di iudicio e pouero d'argomento*. Naked of iudgment, and poore of argument. as the greater number are, he may be properly termed a ſeruaunt, and of him and ſuch like, the good Houſekeeper (that woulde haue ſuch perſons ſerue him as he might commaunde with reaſon) may well furniſh his houſe, ſeeking no further vertue in them then that they may be capable of his commaundements, and execute them willingly, wherein they differ from Horſes, Spules, and other Beaſtes, whom Nature hath alſo framed apt to learne, and to be ruled tamed and guided by man, for they

## Philophie. fol. 13

they in the abſence of their Maſters recozd the things commaunded, which theſe no longer knowe then they are learned, or ſcarce perſorme euen when they are commaunded: ſo that a ſeruaunt may be called *Animal rationale*, a Reaſonable Creature, by participation, euen as the Moone and the Starres receiue light by participation with the Sunne, or as mens appetites by participation with the light of underſtanding become reaſonable: for as our appetites receiue within themſelues the forme of that vertue which reaſon hath imprinted in them, ſo doth the ſeruaunt reſerue the forme of thoſe impreſſions whatſoeuer, commaunded or required in him by his Maſter, and of them & of theſe Maſter ſometimes may be ſayde, as Petrarch ſpeaking of himſelfe and Laura reaſoneth.

*Si che ſon fatto huomo ligio,  
Di lei ch' altro veſtigio,  
M'impreſſe al core, e ſecel ſuo ſimile.*

So that I ſee I am become hir liege man and hir thrall,  
That made impreſſions in my hart, & printed hyrs withall.

And becauſe the authoritie of Heſiodus that auncient Poet ſhall not beguile thee, who reckoning by the properties of houſekeeping, placed the Dye in ſtæde of the ſeruaunt, I wil thou underſtand more properly, the manner where with ſeruaunts are gouerned, differeth much from the manner where with we gouerne Beaſts. For that inſtruction or kinde of teaching Beaſtes, is not diſcipline, but an vſe and cuſtome, diſſonant and ſegregat from reaſon: not unlike as the right hande holdeth and diſpoſeth any ſort of weapon, better then the left, albeit there is no more reaſon in it then in the other, but the mind alſo of ſeruaunts is accompanied with reaſon, and may become diſcipline, as is that of Childzen, wherefore they ſpeake without ſence and conicature vnreaſonable, that rob and reauẽ their ſeruaunts of the vſe of reaſon: con-

## The Housholders

sidering it is no lesse needefull for them then Children but more peradventure, (they hauing alreadye so much temperance and strength, as not only serueth to defend themselves, but to rescue many times and assist their Masters in the perill of some ciuill boyle or other troubles, that may often times betide them.) And therefore was it well sayde of that Thoscan Poet.

*Ch' inanzi a buon signior fa seruo forte.*  
Before his maister whom he likes,  
The sturdy seruauit stoutly strikes.

And not without cause were Mylos seruauits commended so by Cicero in his Oration *pro Milone*, and all those others of whom we reade some memorabile matters in Valerius Maximus, with many more, whose examples if I should but practise to recount, I should soone forget my purpose. That seruauits are properly those that are borne to obey: who therefore are not capable of any office within the Cittie because they want vertue: whereof they sake but barely so much as onely makes them apt and ready to obey. But if thou hast perused Histories, and reed of that moste perillous conflict amongst the Romains which they called Ciuill warre, (because it was begonne and stirred by seruauits) and likewise in our time of the Armies which the Soldane gathered of slaues, and at this day of those fearefull hostes which the great Turke mustered, and for the most part maketh of the like: thou shalt then recozd and bring to mind our plaine distinction, that absolutely will resolute thee, and discharge the greatest doubt thou canst imagine. Manie are seruauits by Fortune that are free by Nature. And it is not to be meruailed at, that many cruell conflicts and dangerous iwarres are caused and continued by such as these. Howbeit, it is a great argument of basenes, that seruite fortune can engend'r seruite cuils in a gentle mind. And yet for instance I remember an example of þe Scythians worth  
the

while the noting: who hauing assembled an Armie of me against the seruauits þ had then rebelled, knowing none other meane or policy to pacifie or put the down, they aduise to carry with them to þ field (besides their weapons) many whips and bastonadoes which (making them remember the stripes & strokes that in the seruitude they had receiued) put them presently to flight.

But returning to those seruauits whereof a house or familie in deede should be composed or furnished, I cannot commend those that are neither fitte for warre, in mind nor body, but such as are of streng complexion, fit for labor, countrey busines, and household exercise. These would I deuide into two formes, the one vnder the other, as the one of superintendents, seruicighors, or work-masters: the other of workmen. The first shall be the Stewarde, to whom by the Master of the house, should the household care bee commended. The next, to whom the busines of the stable & of Horses should be giuen, as in great houses it hath bene accustomed. The third, the Waylicke to whom the Town affaires belong and are committed. The others shall bee such inferiours as shall be controuled, and at commaundement of those higher officers.

But for asmuch as our fortune hath not giuen vs that wealth whereby we should expect to haue our houses so distinguished and multiplied with officers, it shal suffice thee to prouide one for all, that may be Stewarde, Houskeeeper, and Waylicke, and (him) commaunde the rest that are thy Wyndes and meane seruauits to obey: giuing euery one his salary or day wages, more or lesse as in the labours they deserue: ordeyning vniually for them, so as they may rather haue too much then want. Howbeit, yet thou art to feede thy seruauits with some other meate, then such as shall be set upon thyne owne boorde: whyre by dayne not now and than to see such grosse or homely kind of fare, as according to the season shall be happily purueighed or prouided for thy seruauits, to the ende that they seeing thy selfe  
some

## The Houholders

sometimes boughsate to taste thereof, may the more willingly be satisfied thereto: amongst which, those relics & fragments of that finer fare that shall be taken from thy Table, may be served, still having some respect to the estate and desert of every one. But because a family well fedde and truly paid, may with idleness and ease become pestilent, bringing euill thoughts, and bringing forth woyle works: not unlike those Pooles and standing waters, which (having no recourse) putrifie the good, and engender naughtie filth.

Why cheefe care, and the dutie of thy Steward, shall be thy, to keepe euery one particulerlie exercised in his particuler office, and generallie all, in such busines as thou canst not seuerallie set them to. For euery thing that belongs to keeping of a house, cannot necessarily bee done by him that hath another charge: the Steward, he must purueigh thy meates: the Chamberlaine, make the bedds and bussh: the Boyssheper, rubbe the horses and cleanse the stable: and consequently euery other, otherwise be occupied. The careful Steward or suruicigor of the house, should therefore (wyth discretion) dispose the works, that are or cannot be deuided or distributed, now to one, now to another, but aboue the rest, to haue a speciall care, that in the house, Coates, Tables or Coffers, be no vncleanes, filth or Rubbish, but that the very walles and paucments, lofts and sellers, Varnes and implements of household, maie bee polished and kept so cleane, that (as we terme it) it may shine like Silver, or looke as bright as Chrysell. For cleannes is not onelie pleasing or delightfull to beholde, but aduocyneth wealth, and bettereth things by Nature base and filthy, as continuallie beaustlines and filth, corrupt, disgrace and spoile, things of therwise of value and account: besides, Cleanlines increaseth and preserveth the health, as much as stuttynes annoyeth and impayeth it. Say what more is, euery seruant should particulerlie haue such care of scowring and keeping cleane those tooles and instruments he works withall, and that belong unto his office, as the Souldiour hath to see his weapons

## Philosophie. fol. 17

weapons to be bright, for such are, is, or shold be, euery tole to him that hath the exercise thereof, as are the weapons which the Souldiour useth: whereupon Petrarch speaking of the Ploughman, writeth thus.

*Paucro Zappatore l'armi reprene.*

The Ploughman takes his weapons once againe.

After the imitation of Virgil, who before he had called those instruments weapons, which the Countreyemen did vse, wrote thus.

*Dicendum & quæ sint duris ingreditibus arma.*

And tel the weapons wherewithal the sturdy clownes work

And where also he termes the Bakers instruments weapons.

*Tum Cererem corruptam undis, cerealiaque arma*

*Expediunt fessi rerum:*

*Æneid.*

Then run the weary forth to fetch the watric rotten Corne, *Lib. 2.*  
And baking weapons &c.

But because it sometime happeneth, that one is too much charged with labor, and another hath more day then work, one should so helpe another, as wee see by vse in our owne bodies, when the one leg is weary we can rest it one of other, or when the right hand is ouer labored, we can ease it wyth the left, and when entercourse of loue & courttesie entreats not thus amongst them, then shoulde the Maister himselfe commaund the negligent and vnprofitable Seruant, to help and ease the weary and the well employed.

But aboue all, we thinke the Charitie of Maisters, and loue of Seruants to their fellowes in their sickness, is especiallie to be vld and helpon, at which time, the sicke are to be seuerally lodged from the whole, and nourished with more choise and daintie meate: nor shoulde the Maister of a house vsclaime, or shew himselfe so scornful or vnkind, as not to visite them: for if brute beausts reioyce to see their Maisters charish them, as we may daillie see in dogs, how much more may we beleue that men and reasonable creatures are comforted therewith: Whereupon it comes to passe, that god ser-

## The Housholders

uants liking and affecting of their Maisters, vnderstand the at a beck, and obey them at a twink of the eye, or bent of the brow, not as a water-spaniel, but as the hand is stirred to obey the mind, so prompt and ready is the servant to obey his Maister. For as the hand is said to be The instrument of instruments, being it (indeede) that serues to feede, apparrell, and keeps cleane the rest of the lims, which are also called instruments, so is the Seruant said to be an instrument of instruments: because he keepeth all the instruments of household occupied, not only to liue, but to liue wel, wherein he differeth from all the other instruments. For where they are *Inanimata*, things without soule, he is *Animatus*; and diuinelie is enriched with a soule, and herein differeth from the hand, for that the hand is fastned and vnited to the bodie, but he seuerate and disioyned from his Maister, and is also different frō Artificers, for Artificers are Instruments of those things which properly they call workmanship: but the Seruant is Instrument of the action, which also is distinguished from workmanship. So y the seruant, if you will rightly vnderstand him, is, *Animatum actionis, & Instrumentum separabile*. A liuely & seueral instrument of action. But forasmuch as of actions, some are placed in care of families and household business, some stretch further, and extend to ciuil administration, there are some Gentlemen (amongst whom I wish thee to be numbred) that vse to keepe a youth, who in the ciuill gouernment, doth serue to write and manedge, some of their affaires, and him they call the Clerk, but these do farre differ from the other, considering that for the most part they are, or ought to be, not of seruile or materiall witt, but capable of fashions, or apt to studie or contemplat, and be twirt them and their Maisters, can be properly no seruitude or signioy, but rather that kind of friendship, which by Aristotle is applied in the highest. Albeit in those good wordes of the Romaine Common wealth, these were taken frō that number of other seruants, and such an one was Terence, the wyrtier of Comedies, who was so familiar with Lelius and Scipio,

Scipio, as it is thought there is somewhat of thei dootings in his woorks. The like was Tyro, of (whom are many Letters extant that were written by Tullie) who being an excellent Gramarian, was also a most diligent obseruer of some little things, whereof Cicero was rather a dyspraiser then ignozant. But because that vse of seruice as wee talkt of, is (at this day) vtterly extinguished betwixt Maisters and their Seruants of such singularity: those lawes of friendship ought to be obserued & maintained in moze highe degree. And hereupon was that Treatise of vnder Officers (especially writte by Signior Giouanni della casa, which (for that thou art desirous to peruse his woorks) I knowe must many times be redd and redd again by thee, I will therefore particularize none, but refer thee to the booke.

And now because we haue sufficiently spoken, (though not so much as you desire) touching the regard of the person, for that our speache hath referenc as well to Maydens as men Seruants, and because there hath bene nothing left out that belongeth to a Husband, a Maister, or a Housekeeper: I thinke it requisite to come to that, which we denied and deuided for the second part of our discourse: that is, of Wealth or substance, wherein we wil effectually make mention of the vnetie of a Huswife, and of womens business. The care of wealth or substance, as we said before, is imployed to Conseruation and Encrease, and is deuided betwixt the Maister and Mistresse, because the encrease is as proper to the Maister, as the keeping to the Mistresse, howbeit to him (that peticulerly considereth the care of the encrease) it is proper to the Maister, and the other common, whatsoeuer others heertofore haue spokt to this purpose. But forasmuch as nothing can be encreased that is not first, and wholly kept together: the Housekeeper that is desirous to pferue his wealth, should peticulerly know the qualitie, and quantity of his reuenues and expences, wherewith he is to keepe his house, and to maintaine his family with credit, and (measuring the manner of his reuenues, with the issue of his charges)



## The Housholders

charges) so to live, as his expence may pzooue the least, making that propoztion with his comings in, as foure to eight, or fixe at least, soe he that spends as much, as he receiues of his possessions, cannot recouer those losses, which by chaunce or fortune may betide him: as by fires, tempests, inundations, & other such, nor supply the necessity of some expence, which (being accidental) cannot be provided for, further more, (to be certified of his substance, and the value of his riches) it behooues that he himselfe haue seene, and measured his possessions, euen with those compasses, which gaue beginning to Geometry in Egypt; which though they be diuers according to the variety of Countreys, is (notwithstanding) no occasion of substantiall difference; it also behooueth that he knowe, that what he reapes be answerable vnto that he sowed, and with what propoztion, the earth restoreth that which it receiueeth: and as requisit it is, that hee take y<sup>e</sup> like notice of all whatsoeuer els belongeth, to husbandry or grazing, and no lesse to harken after the prices, that are sette by publique Magistrates, or by consent of Markettfolks within the Countrey where he dwelleth, then to be enformed how they buy or sell in Turyno, Myllan, Lyons, or Venice, where (being well aduertised and instructed) he cannot be deceived by his Bailiffe, being a Husbandman, or abused by his Factor being a Merchant. But soasmuch as I haue said, that he ought to be aduised, both of the quantity and quality, of that which he possesseth: (I call not onely that Quantity which is measured by Geometrie, as are fields, Meadows, Woods, or that which is accustomed to be numbred by Algorithm, as flocks and herds, but that which is accounted as gold or siluer coyned) soe (in the quadering and making euen of the enteries, with the expences) no quantity is more to be considered, then that of money, which may be gathered and receiued of Rent, and such like reuenues, which is often changing and incertaine: soe Landes are not alwaies let at one rate, their price and profits rise and fall as other meane things, or things of more account. In which

## Philosophie. fol. 19

which uncertainty and variable state of things, a good Husbonds iudgment, experience, & diligence so much preuailes, as not only is sufficient to preserve, but to encrease his substance, which being in the manurance and handling of an ignorant, or ouerwæner, doth not onely decrease, but perishesth.

What call I Quality of substance then, that is artificial or naturall, of liuing things, or things without life: Artificial are moueables or household implements, and hapely the house it selfe, and money which was first found out by mans appointment. Because we may liue without it, as they dyd in the old time, wherein exchange of things was made without returne of money: afterward (by the lawe of man) was money inuented, whereupon it was called *Nymus* of *Nomos*, which (by the Greeke interpretation) significth Law, which commodiously fitting, and making equal things exchanged, hath made the entercourse of buying and selling, very easie, and more certaine, then when they onely used exchange.

Artificial riches may all those things be called, wherein the workmanship of the Haillier is rather solde and more esteemed, then the matter or the thing made: Naturall are those that are produced by Nature, whereof also some are without life, as Lands, Meadows, Hettals, and some with life, as flocks & herds, whereof the good Housekeeper (of tentime) receiueth profit. Further it commeth into the consideration of Quality, to know whether the Landes or possessions, lye neere or far frō any Cittie, if they ioyne to any standing Lake or Poole, by the exhalation of whole euill vapours, the ayre becommeth filthy and infected: or whether any Springs or Ryuers be adiacent, which by (ofte recoyle and refuence) may gather vertue, to refine and purge the ayre: and whether they be guirt or enuironed with hylles, or lye open to the winds, whether vpon the banks (so any nautigable water) or in a champant Countrey: whereby the commodities raised thereupon, may be transported easily in Carres, or other carriages vnto the Cittie, or whether it lie

## The Houholders

steepelward downe the hyls, vnease and painful to be past, so that he must needs be charge to sompter men: whether it be nere to any high way or common stræt, through which the Trauailers, Italian Merchants, or those of Germany or Fraunce are vsed to passe: or far from frequence, or resort of Passengers, or such as vse to barte or exchange: if aloft, where it lyes in prospect, or below in some Valley, where it may be ouerflowne: all which conditions, as they much increase and diminish the price and value of the things possesse, so may they be occasion of sparing in expences, and teach thee to conserue and multiply thy Reuenewes, if (like a good husband) thou abuse thee and consider it.

But to come somewhat more particularly to the care and regard, that is (indeede) required, he should provide that whatsoeuer is necessary for the vse of his house in the Cittie, be brought from his ferme or Hamlet in the Countrey, and to leaue his house there, furnished of so much as may suffice him and his family when he shall bee disposed to sojourn there, and to sell the rest at such conuenient time as things are dearest, and with the money that ariseth thereof, to buy those things which his owne possessions payd not, and yet are necessary for a Gentleman, now & then when they are better cheape. All which he may easily doe, if in sparing that expence he vsed at first, he reserue some money ouerplus: againe, he may keepe his money by him many times, when by his owne coniecture, opinion of Prognostications, or speech of other mens experience he heares, or feareth any dearth or scarcity, and then to lay it out when he perceiues the great abundance of the yere, and fruitfulness of seasons, remembering that example of Thales, who (through his knowledge of naturall things) suddainly became rich, with a bargaine that he made for Oyle. Thys shall bee the Husbands care. But such things whatsoeuer as are brought into the house, eyther from the Countrey, or bought about in Markets, shall be wholly recommended to the wyues charge, who is to keepe and set the by, in seuerall places, according to their natures,

Thales, one  
of the seven  
wise men of  
Greece.

for some would be kept moyst and cold, and some dry, other some would be one while set in the Sunne, another while in the winde, some wilbe long kept, other some a little while, all which a good huswife (well considering) shold cause those that will not keepe, to be first eaten, and make stoe of the rest. Howbeit, those also that will not keepe, (without corruption) may be holpen many waies, and made to keepe long. For Salt and Vineger doe not onely keepe flesh long time sweete, and seasoned, but fish and fowle, which will bee suddainly corrupt. Besides, many sorts of fruit that will quickly putrefie and perith, if they be sharpe or tart (otherwise not) wil be long maintaint in Vineger. Likewise the hanging vp in smoke, or baking of some kinds of flesh, or fish and diuers sorts of fruits, drowes away theyr moysture, (that is cause of their corruption) and maketh that they may be kept the longer.

Again, there are some things, which (being dreyed) wold become both hard, and naught to eate, without some kinde of liquoz or Conserues, whercof a good Huswife making stoe, for her prouision (if it happen that by some mischance or hynderaunce whatsoeuer, there can not come sufficient stoe of meate from the market, for her husbands Table, or that they suddainly are diuened to entertaine a stranger) she may (in a minute) furnish her messe with those iunchets, and y in such good sort, as there shall be no misse of any other meats. She must also haue regard, y at her household Cozne, be some ground for bread, and other some made fit for drinke, and to distribute it indifferently with equall measure, both to the men and mayd seruants, vsed for those purposes: amongst whom, she shall haue one about the rest, as the Waiter hath his Steward or Cashier, that shall keepe one keye, and the another, that though the Waiter or Mistres be abroad, there may be one to deliuer out such things as shall be needfull, and to bid a stranger drinke, which custome is not vncleane in some houses, where the Steward or Butler beares the keyes, as well of household necessities, as

## The Houſholders

all things els, pleaſing þ<sup>r</sup> Maſter, and not unpleaſant to the appetites of thoſe he entertaineth. Wherefore a good Huſwife ſhould ſo provide, that all things whatſoever (if occaſion or reſort of ſtrangers be not to the contrary) may be ſparingly diſpoſed: for thrift or liberalitie is as needfull in a woman as a mā. Beſides, ſhe ſhould buſie herſelfe in viewling and ſurueighing ſuch things, as ſhe charged to be kept, meaſuring things to be meaſured, and keeping iuſt account of things that are to be accounted: neyther ought her care onely extend to the ſpending of them, or vnto other things receiued, but alſo to þ<sup>r</sup> wyues, w<sup>h</sup> the older they are, and þ<sup>r</sup> longer they are kept, become ſo much the better, I ſpeake of choyle wyues, which get ſtrength with age: for the ſmall wyues, and thoſe of little ſpिरित that quickly loſe they<sup>r</sup> ſtrength, ſhould be firſt drunk or ſold if thou haue any quantitie. But her principall care ſhould be of Linnen or of wollen weaving, wherewith ſhe may not onely make provision neceſſary & ſitt, for the ability and credite of her houſe: but honeſtly gaine, which is as requiſite in her, as is her Huſbands profit gathered by the buying, ſelling, or exchanging other things. Neither ought a good Huſwife to deſtaine or ſcorne, to ſet her hand now and then to ſome work. I mean not in the kitchen, or other ſoyled places, which may ſpoile or ray her garments, becauſe ſuch buſineſſes are not to be managed and handled by noble Patrons (yet to be ſeene vnto by ſuch whoſe ſtate may tolerate ſuch thrift) but in thoſe onely that without noyſomnes or filthines ſhe may be bolde to touch, and ſuch are properly the wheelles, lombes, & other instruments that appertaine to weaving, wherewith a good Huſwife may furniſh any ſufficiēt houſe or dwelling, either for her eldeſt Sonne or Daughter: and not without reaſon was this arte firſt attributed to Minerua goddeſſe of wiſedome, in ſo much as it was deriued firſt from her, as appeareth by theſe verſes in the Booke of Virgill.

*Inde, ubi prima quies medio iam noctis abacta  
Circulo expulſerat ſomnum, cum famula primum*

Cui

## Philophie.

fol 21

*Cui tolerare colo vitam tenet nocte Minerva  
Impoſitum cinerem, & ſopitos ſuſcitat ignes  
Noctem addens operi famulaſque ad lumina longo*

*Maſ Exerceat penſo, caſtum ve ſeruaue cubile  
Coniugis & poſſit paruos educere natos.*  
The firſt ſleepe ended, after midnight did the woman wake  
That liu'd by ſpinning, & ſhe gins the ymbers vp to rake,  
And adding ſo vnto her labors ſome part of the night,  
Hard at their diſtaffe doth ſhe hold her maids by candlelight  
To keepe her chaſt, and that her children wel maintaine the  
(might).

In which verſes it appeareth, that he ſpoke not of baſe women, but of a Miſtreſſe of a houſe, which had bene accuſtomed to be attended on, by many ſeruaunts: & ſo much worth (it ſeemeth) that this arte hath in it, as it hath not only beene aſcrib'd or attributed to priuat wiues, but to princely Ladies, as appeareth by theſe verſes of Penelope, the wiſe of wiſe Viſſes.

*Come la nobil Greca: a chi' a te ſie*

*Scemo la notte, quanto il giorno accorſe*

As did that noble Grecian dame that baced in the night.  
As much as ſhe had wouen by day to bleare her ſutors ſight.

And Virgil of Circes which was not onely a woman and a Queene, but a Goddeſſe, wrote thus:

*Arguto coniux percaritur pectine telas,*

Vpon a wel deuided loome thy wife doth weaue apace.

In which example he followed Homer, who not onely brought Penelope and Circes in þ<sup>r</sup> number of women weavers, but placed the daughter of Alcinoe the King of Phæaces amongſt them: and altho the Greekes obſerued not ſo much decorum as was neceſſarie. The Romaines yet that were both greater & more rariouſ obſeruers of ſuch things, had the Miſtreſſe of the houſe all other worke the kitchen, Captery and ſuch like, but graunted they might weaue: and

*Homer in his Odyſſ.*

ff 1

that

## The Housholders

that not without great commendation : and in this kinde of woꝝk was Lucretia often found, by Collaryn, by Brutus, and Tarquinius when they were enamored of her.

But to returne to the Mistres of the house or huswife, who being a fortunat mother of Children, the further off she is from nobles or estate, so much the lesse she may bestowaine to busie herselfe in such things, as carie meaner woꝝth in shewe, and lesse woꝝkmanship then weauing. And therein seemeth it, that in some sort she shall aduance herselfe, and come into comparision with her good man : for she not onely gathereth but encreaseeth, with the profit of those labours. Fewer thelesse, considering that those benefitts are small, and but of slender reckoning. We shall doe well to say, that it belongeth to the wife to keepe, and to the husband to encrease. But soasmuch as things preserved, may the better be disposed, if they be carefully prouided for, and ordered, the good Huswife ought aboue all things to be diligent herein. For if she reserve not things confusedly but seperat, and placd in sorder, accordyng to their qualitie, and the opportunitie of vsing them, she shall alwaies haue them ready and at hand, and euermore know, what she hath, and what shee wants : and if there can be no similitude inferd to this purpose woꝝk, this of consideration, most notable is that of Memory, which laying by, preserving and impꝛinting in it selfe al the Images and formes of visible & intelligible things, could not utter them in time conuenient and dispose them to the tongue and penne, vnlesse it had so ordered, and oftentimes recounted them, as without that the memory it selfe could scarce containe them, of so great efficacy and force is order, but it hath also no lesse grace and comelines, in beautifying and adorning things, as hee that doth acquaint his studie with the vse of Poetry, verie easilie perceiueth. For Poesy hath neuer more spirit added to it, with the greatest arte & industrie, then when it is set forth with wel disposed Epythetons, and significat termes, y the one ordered with the other, may alkeasether content, or mutually answer crosse, as hath artificer.

As to Memorabilia.

## Philosophie. fol. 22

artificially beene bred by Orators, which though it be pleasant to the eare, is painfull to the memorie : and be it so, as some Philosophers haue saide, that the forme or fashion of the World, is none other then an order, comparing little things with great, we may well report, that the forme of a house is the order, and the reformation of the house or familie, none other then a second setting it in order, wherein I purpose to speake somewhat : which albeit of it selfe it beare no great semblance of credit, yet for the order & cleintines it deserues so much, as hauing seene it without disbayne, and diuersly admiring it, may without impeach (I hope) bee profitably recounted.

As by repetition or maintaining of a point, as Muftions terme it.

Returning from Paris, and comming by Beona, I entered the Hospitall, wherein, though euery Roome I saue my thought, was woꝝthy commendations, yet was the last, when to be wondꝛed at (which as it was not vsd continually) so did I find it passing neat, and quaintly tricked vp, as if it were the Chamber of a new married Bride : therein saw I such a quantitie of necessary implements, not onely for the vse of the Kitchin, but seruice of the Table, so discretly ordered, and with such propoztion, the Bedewer so set vpp, the Masse and yron woꝝks so bright, as when the Sunn shyned on the wyndowes there vpon, cast such a delicat reflection, as it might (me thought) be well resembled to the Armoꝛis of Venice, and of other places, meete to be spoken of, then shewed to straungers : and if Gnato, that disposed the household of his glorious Sig. Capitano, in manner of an Armie, had but had a sight of this, I am well assured he would haue compared it, to some higher matter then an Armoꝛie.

But returning now from keeping to encreasing, it may be doubted whether this arte of encreasing be housekeeping wholly, or but a member, part, or Minister therof. If a Minister, because it ministreth the Instruments, as the Armorer doth the curasse and the Helmet to the Souldiour : and that ministreth the subiect or the matter, as y Shipwright that receiues the Timber of him that sells and seasoneth

## The Householders

the wood. It is very manifest, that the art of housekeeping, and getting is not all one: for the one it belongeth to provide, the other to put in use y<sup>e</sup> things provided: now it rests to be considered, whether to get, be a forme or part of housekeeping, or utterly disjoined and estranged from it. The facultie of getting, may be Natural and not Natural: Natural I call that, which getteth the living out of these things that hath bene brought forth by Nature, for mans use and service: and forasmuch as nothing is more naturall then nourishment, wherby the Mother giueth to her Child, must naturall aboue the rest, must that gaine her, so that as had and raised of the fruits of the earth, considering that the Earth is the naturall and vniuersall Mother of vs all: Naturall also are the nourishments and food that we receiue of Beastes, and of the games that may be made of them, which is distinguished according to that distinction of Beastes; for of Beastes, some are tame and compenible, other some, solitary and untamed, of those are flocks, Herds and fowles compant, of which no lesse profit may be raised: these they make their game, to hunt, and many of them serue for sustentation and sustenance of the life. It also seemes y<sup>e</sup> Nature hath engendred, not onely by brute Beastes, but the service of Man, but hath framed men, y<sup>e</sup> are apt to obey to those whom also she hath framed to command. So that whatsoeuer is gotten or obtained in the warres being iust, the same may also bee termed naturall gayne: and heere in will I not conceale what Thucydides hath observed in the proceed of his Historie, that in the olde times, praying or begging was not to be blamed. Whereupon we reade, that one asked another, whether he were a Priest or a Householder though it were no iniurie to aske him such a question. To which vs or reason, Virgill hauing regard, brought in Numa bragging thus.

*Canicem galca, premium semperque recentes  
Connectare inuadit pradas & viuere rapto.*

We

## Philosophie.

fol. 23

We hide our gray haire with our helmets, liking euermore  
To lue vpon the spoile, & waite our praies fro shore to shore

And that may well be called Naturall gayne, which the Knights of Malta haue against the Barbarians and Turkes. Cōtry of which naturall gaines, it seemeth necessarie that Housekeepers haue knowledge of, but especiall of Husbandrie: and he that minglet and exchaungeth the profit of all those things together which he gathereth, shoulde happilie therein do nothing but worthe: or against y<sup>e</sup> title of good Husbandry: for that trade or science is at this day commonlie called Merchandize, which is of many sorts, and to be taken many waies, but that is the most iust, which taketh thence where things superfluously abonde, and transporteth them thither where is want and scarcity of those comodities, and in their need returneth other things, whereof there is some dearth, because it growes not other where so plentifully: and heereof speaketh Tully in his Booke of Offices, that Merchandize if they were small were base, and but of vile account, if great, not much to be disliked: but his wordes in that place are to be taken as the saying of a Scoyck, that tenderly speaketh of those matters. For in other places where hee argueth like a Citizen, he commendeth and defendeth Merchants, and the manner of theys trade, and calleth that order of the Publicans most honest, who had the whole reuenues of the Common wealth in their possessions, besides those things whereof they exercised traffique, and the trade of Merchandize. But as that figure of Merchandize is iust and honest, which traffique their commodities to Countreys where they want, and thereof make their best, so most vniust is that, which hauing bargained for the commodities of a Countrey, retaileth them, or selleth them againe in the same place, watching the opportunitie and time wher they may utter them vnto they most aduantage: Howbeit, he care of opportunity to sell what is a mans owne, and what he gathereth of his owne Reuenues, and

If 3

possess

## The Houſholders

poſſeſſions, and of his ſtocks, heards and ſuch like, ſeeme not either inconuenient or diſhoneſt in a Huſbandman.

And ſo much touching naturall gayne, neceſſary for a houſ-keeper, wherein he ſhall much aduantage him and his, if he be but indifferently inſtructed, not onely of the nature, goodnes, and value of all things that are bleſſed to be exchanged: and are from place to place tranſported, but alſo in what Province, Shyre or Countrey grow & better, and in which the worſe, and where in moſt abounds, where in leſſe, where they are helde deereſt, and where beſt cheape. So ſhould he alſo be enſlaved of the faſhions, ſeights, and diſculties of tranſporting them, and of the times and ſeaſons toger in they be carried or recarried moſt conueniently, and of the league and traffique that one Cittie hath with another, one Province or Countrey with another, and of the times wherein ſuch merchandiſe are ſolde, which for & moſt part are called *ſayes* or *ſparts*.

Notwithſtanding, the Houſkeeper ought to handle theſe things like a Huſbandman, and not like a Merchant, for where the Merchant propoſeth for his principall intent, the encrease and multiplying of his ſtock, which is done by traffique and exchange, by meanes wherof, he many times ſorgeth his houſe, his Children and his Wiſe, and trauals into forren Countreys, leauing the care of them, to Factors, Friends, and Seruants. The care of the Huſbandman or Houſkeeper, both reape his proſite of exchange by a ſecond obiect, directed vnto houſhold government, and ſo much time and labour onely hee beſtoweth, as his chiefe and principall care may not thereby be anoyed or hyndered. Moreover, even as every arte doth infinitely ſeek the end it propoſeth, as the honeſt Chriſtian will heale as much as hee can, the Architect erect and build with as much excellency and perfection as he can, ſo the Merchant ſeemes to make his benefit of things vnto their uttermoſt. But the Houſkeeper hath his deſires of riches certaine and determinat, for riches are none other then a multitude of Inſtruments that appertaine

pertaine vnto familiar or publique cares, but the Inſtruments of ſome arts, are not infinite, either in number or in greatnes, for if they were infinite in number, the Artiſicer could not know them: for as much as this word infinite, as touching the infinitiue, is not comprehended in our vnderſtanding, unleſſe it be in things that cannot well be handled, managed, or liſted for their greatnes.

And as in every arte, the Inſtruments ſhould be proportioned and fit, as well for him that worketh, as the thing that ſhall be wrought withall (for in a Shyppe, the Rudder ought to be no leſſe then may ſuffice to direct his courſe, nor greater, then the Steerer can guide, and in grauing or cutting, the Chizell ſhould not be ſo ponderous and heauie, as the Maſon may not liſt, nor ſo light, as hee cannot with much a doe pierce the out ſide of the Marble) even ſo ſhould riches be proportioned and limited vnto the Houſkeeper, and the family that he is charged withall, that he may inherite and poſſeſſe ſo much and no more then ſhall ſuffice, not onely for his living, but his lining well, according to his eſtate, condition of time, and cuſtomes of the Cittie wher he liueth and inhabiteth. And where Crasſus ſayd hee was not rich, that was not able to maintaine an Armie, he happily had reference vnto thoſe riches which are needfull for a Prince or Ruler within the Cittie of Rome, which were too much and immoderate for any one in Præneſte or in Nola little Townes in Italie, and happily ſuperfluous for many men in Rome. For to muſter and maintaine Armies, becometh Kings, Tyrants, and other abſolute Princes, and is not neceſſary or fitting for a Cittizen, inhabiting a place of liberty, who indeede ought not to exceeðe the reſt in any ſuch condition, as may interrupt or ſpoyle that good proportion, that is requiſit and meet in the vniuing of free men. For as the noſe vpon ſome mans face, growing by diſorder or dyſpoſet, more then Nature made it, may become ſo groſſe and large in time, as it may be no more reſembled or reputed for a Noſe, ſo a Cittizen, of any Cittie whatſoeuer, exceding

## The Housholders

oing others in his riches, either miserably gotten, or encreased by wrong, is no more a Cittizen. he sees what or who he will, for riches are to be considered alwaies in respect of him that doth possesse them. How can we well prescribe how much they ought to be, but this we may sely and safelie say, that they ought to be appoynted to him that hath them, who ought so much, and no more to encrease them, then may be after wards deuided and bequeathed amongst his Children, to liue well and chittily withall. Neither feareth anie more for me to say, concerning this naturall gaine conuenient for a Houskeeper, which may as properly bee taken and deuised from the Earth, Woods, and flocks; as the trade of merchandise, warré, or blunting: wherfore we may call to mind that there were many Romans called from the Plough and Carre, to be Magistrates, and mightie men in Princes Courts, and afterwarde disrebed of their Purple, returned to the Plough: But because the Husbandman and careful housekeeper, should haue regarde vnto his health, not as a Philisition, but as a father of a familie, he ought most willingly to apply himselfe vnto that kind of game, which most preserueth health, wherein he shall also exercise himselfe, and see his familie and seruants vnticed, in those exercises of the bodie, which not defiling or defacing him, are great helps to health: wherunto Idleness and superfluous ease, are enemies profess. Let him therfore loue to hunt, and to make more reckoning of those games which are gotten and followed with paine and sweat, then those that through deceit, and vnconsoled with some labor, haue bene, and yet are vsed to be gotten.

But sithence we haue reasoned of that manner of game that is naturall, it shall not bee vnecessary, that wee somewhat manifest the other, which is vnnaturall, although it be impertinent to Husbandry and Houskeeping. This wee deuide into two formes or kindes. The one is called Exchange: the other Vsurie, and it is not naturall, because it doth peruert the proper vse, forasmuch as money was founde out

out, and vsed (a while) to make equall & inequality of things exchangd, and to estimate and measure prices, not for that it ought to be exchangd, for of money (as touching the mettall) we haue no neede, neither receiue we any benefit thereof in our priuat or our ciuill life, but in respect of making eue inequalities, & iustly measuring & worth & value of each thing, it is thought both necessary and commodious. When money then is changed into money, not directed & employed to some other vse, it is vsed beyond the proper vse, and so abused. In which exchange Nature is not imitated, for as well may exchange that doth multiply or accumulat infinite and excellent profits, be said to haue no end, or absolute determination as Vsurie, but Nature alwaies worketh to a certaine set and determinat ende, and to a certaine ende doe all those meanes and members work, that are ordained to be stirrers vp of Nature.

I haue told you then that Exchange may multiply in profits infinitely, because Number as touching Number, not applied to materiall things, groweth to be infinit, and in exchange is not considered to be otherwise applied. But for the better vnderstanding what we say, know that Number is reputed, either according to the formall or materiall being. Formall number is a collection of a summe, not applied to things numbred. Materiall number, is a summarie collection of things numbred. Formall number, may infinitely encrease, but the Materiall cannot multiply so much: for albeit in respect of the partition or deuision, it seeme that it may multiply in effect, notwithstanding, since deuision hath no place in that we speake of, we may saie, it cannot infinitely encrease, because things of all kinds that cannot be deuided, are of number certaine. This deuision being thus considered, much more may riches multiply that consist in bare money, then that which consisteth in thinges measured and numbred from money: for albeit the number of money bee not formall, as that which is applied to Gold, and Silver, more easily may a great quantity of money be heaped vp and

## The Housholders

gathered together, then anie other thing, and so by con-  
tious desire to become infinit. Yet betwixt Exchange & Vsu-  
ry there is some difference. Exchange may be retained, not  
only for the custome it hath taken and obtained in many fa-  
mous Citties, but for the force of reason if it seemes to beare.  
For exchange is vsed in steede of our transpozting and con-  
ueighing Corne from place to place, which being hardlie to  
be done without great discomoditie, and perill, it is reason  
that the party that erchaungeth may haue some sufficient  
gaime allowed. Besides the value of money of some Country  
coigne, being variable and often to be changed, as wel by the  
Lawes and institutions, as for the sundry worth, weight,  
and finenes of the Golde and Syluer, the Recall exchange  
of money, might bee in some sort reduced vnto naturall indu-  
strie, wherewith Vsurie can neuer be acquainted, being an  
artificiall gayne, a corrupter of a Common wealth, a dis-  
beyrer of the Lawes of God, a Rebell and resister of all hu-  
maine orders, inuious to manie, the spoile of those that  
most uphold it, onely profitable to it selfe, more infectious  
then the pestilence, & consozted with so many perillous evils,  
as are hard to neuer to be cured. Euery one either of which,  
hauing not onely bene condemned by Aristotle, but utterly  
inhibited by the olde and new Law, who so considereth not,  
let him read what verdict Dante hath giuen of it in these  
verses, who so proue Vsurie a sinne, cyteth a sentence put by  
Aristotle, in his booke De Phisicis.

Leuit.  
Pecuniam  
tuam non  
dabis fratri  
tuo ad vsu-  
ram & fru-  
gum super-  
abundantiā  
non exiges.  
David  
Qui habi-  
tabit &c.  
qui pecuni-  
am non de-  
derit ad  
vsuram.  
Luk  
Date mu-  
rum nec  
inde spe-  
rantes.

*E' seruben la tua fisica note,  
Tu trouerai nou dopo molte carte,  
Che l'arte vostra quella, quanto pote  
Segue; come'l maestro fa il discente;  
Si che vostra arte a Dio quasi è Nipote.  
Da questi due; se tu ti tichi a mente,  
Le Genesi dal principio conuene  
Prender sua vita, & auanzar la gente:  
E' perche l'usurier altra via tene  
Per se Natura & per la sua seguace  
Dispregia, poich' in altro pon la spene*

## Philosophie.

fol. 26

If Aristotles phisicks thou peruse,  
Not turning many leaues thou there shalt finde  
That arte doth Nature imitate and vse  
As pupils pleasing of their Tutors minde,  
So that our arte is Neipce to God by kind.  
Of this and that, if thou remember it  
In Genesis euen God himselfe doth say,

*Quod ab initio oportuit  
Humanum genus vitam sumere  
Et vnum alium excedere*

*Per artem et naturam.* Now because  
The Vsurers doo wander otherwise  
Without regard of God or godly lawes  
Nature and arte (her follower) they despise,  
For in their Gold their hope beguiled lies.

It is also said by Aristotle, that God is *animal sempiter-  
num & optimum*, of whom both heauen and Nature doe de-  
pend, which nature is imitated of our arte as much as may  
be, for arte depending vpon Nature, shee is as it were her  
Child, and per consequence Gods Neipce. So that offending  
Nature we immediatly offende God, and he that offendeth  
arte offendeth God touching the hurt or annoyaunce of Na-  
ture, but the Usurer offendeth Nature, for it is not naturall  
that money should beget or bring forth money without cor-  
ruption, since Nature willeth that the corruption of one bee  
the generation of another, and it offendeth God because it  
doth not exercise the arte according as God commaunded the  
first man, when he saide, in the sweate of thy face thou shalt  
eate thy bread, and it is not artificiall that money should  
bring forth money, as the Usurers wold haue it, which put-  
teth the vse in the thing. With those verses therefore, mee  
thinkes not onely our discourse of naturall and not naturall  
gaime may be concluded and determined, but whatsoeuer els  
we purposed at first concerning Husbandry and keeping of  
a house, which you haue now seen howe it turneth and re-

G. 2

turneth



## The Housholders

turneth to the wife, how to the Childzen, howe to the Seruants, and howe to the conuerting and imploying, as also the encrease of whatsoeuer substance or possession, which were indeede those fine especial points whercof we promised to speake and to entreate particularly.

But for it is my chiefe desire that thou record effectually those things whercof I haue aduised thee, and that in so precise a sort as thou hereafter not forget them, I will bestowe them and bequeath thee them in writing, that by often reading and perusing them, thou maist not onely learne them but thoroughly resolute to imitate and practise them: for practise is the end imposed to all instructions of humane life.

This was my fathers discourse, gathered by him into a little Booke, which I so often read, and studiously obserued, as you neede not meruaile that I haue so perfectly reported and repeated them. Now would I be silent, to the ende that my discourse should not be made in vaine, for if anie thing be said that in your opinion may be bettered, let it not I praye seeme troublesome vnto you, thereof to certifie mee and amend it.

Sir (quoth I) for anie thing that I can see, your father hath not onely well and learnedly instructed you in all his institutions, but you (it seemes) haue exercised them as industriously. This onely could I wish, that somewhat more might be annext to that which he hath vttered, and that particularly is this. Whether household care or household government be all one, if more then one, then being more then one, whither then they be the knowledge & the labor of one or more. You say true (quoth hee) and herein onely sayled his discourse, for the government of priuate houses and of Princes Courtes are different, but I can tell you why hee spake not of it, because the care of Princes Walles belongeth not to priuate men.

Trust me Sir (quoth I) you are of swifter vnderstanding & more eloquent deuise then I expected. But since wee found that there is difference in household governments. It rests

## Philosophie. fol. 27

rests that we consider, whether they be discrepant in forme or greatnes. Forasmuch as if they onely differ in the greatnes, then euen as the consideration of the forme of a Princes Pallace and a poore mans Cottage, appertaines to one and the selfesame Mason, Carpenter or Architect, so should the care of either houskeeping be one. But therunto be answered thus, though I were swift of conceit at first, yet now (I doubt) I shall not be so prompt to find, or so iudicial as to censure that which you propose. Howbeit, I can tell you this, that if my hart or happe would giue mee leaue to haue a great yet (priuate) house, I meane not a little Court, I beleaue that priuate house of mine, should farre surpass the Pallace for a Prince, which onely differeth from the other in the pompe and greatnes.

You are in the right (quoth I) for as a Prince is still to be distinguished from a priuate man, by forme: and as the forme of their commaundments is distinguished, so are the governments of Princes and of priuate men distinguished, for when it happeneth that in comparison of number, the household of a poore Prince is as little as a rich mans familie, yet are they to bee gouerned diuersly: neuerthelesse, if that be true which is approued by Socrates to Aristophanes *In conuivio Platonis*. That to compose or wryte a Tragedie and Comedie, bee bothe the worke of one, albeit they onely differ not in forme, but are opposit and contrarie: it should consequentlie be as true, that a good Steward knoweth as well how to gouerne a Princes household, as a priuate familie, for the manner and facultie of eyther is alike: and I haue read in a pamphlet that is dedicated to Aristotle, that their governments or dispensations of a house, are deuised into foure parts, Kingly, Lordly, Ciuill, and Priuate, *Regia, patriarchica, Ciuilis & priuata*, which distinction I repproue not. For albeit wee differ farre from those of elber times, yet I see the governments of those houses of the Viceroyes of Naples, Sicilie and the Gouernour of Mylaine, are as correspondent for proportion to those Royall houses as were of olde that,

## The Housholders

Reggio,  
a Cittie in  
Lomberdy  
There is  
Modone &  
Modona,  
Modone a  
Cittie in  
Greece,  
Modona a  
Cittie in  
Italic.

custome of the Dukes and other noble men: which propo-  
tion also may be found amongst the houses of the Dukes of  
Sauoy, Ferrara and Mantua, and those Governours of Alt-  
Vercellis, Madona, Reggio, & Monteferraro. But I cannot  
see yet, how the governments of a ciuill and a private house  
do differ, vnlesse he call his government Ciuill, that is busi-  
nes and employed in Office, for the honours of a Common  
wealth, and that mans private, that is segregat and not cal-  
led to office, so that wholly hee applies him to his householde  
care. And that this is his distinction may wee gather by the  
wordes that he hath written. That private government is  
the least, and yet rayseth profit of those things which are de-  
spised and disprayed of the others, which others are to bee  
intended, those ciuill Governours or officers, that being vsd  
and exercised in affaires of more estate, dislike of manie  
thinges, which neuerthelesse are entertaind and praised of  
private men. But for it may percase come so to passe, that  
some of your sonnes following the example of theyr Vncle,  
may endeavour and apply themselves to serue in Court, I  
could wysh that somewhat might be said concerning that so  
necessary care of governing a Princes house, but now it is  
so late, and we haue set so long, that time and good manners  
will hardly giue vs leaue, albeit somethings vnspoken of  
might be reuiued and produced, whereof hee shall haue time  
and ease to learne and to collect enough, part out of Aristot-  
eles Bookes, and the rest by his owne experience in Court.

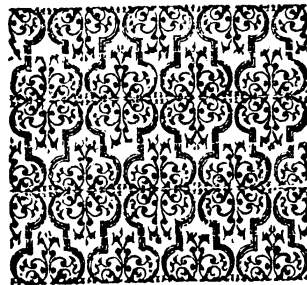
Wherewithall the Gentleman seeming to bee satisfi-  
ed with my speeches, arose and accompanied me vniuersally, to  
the Chamber that the while had bene prouided for me,  
and there in a very soft bed I bequeathed  
my bones to rest.

(. . .)


*Me mea sic tua te  
Cetera mortis erunt.*  
T. K.

# A dairie Booke for good hufwiues.

Very profitable and pleasaunt for the making  
and keeping of white meates.



AT LONDON  
Printed for Thomas Hacket, and are  
to be solde at his shoppe in Lomberde streete,  
ynder the signe of the Popes  
head, 1588.

 To all good Huswiues dwelling  
within the Countie of South-hamshire, *Bartholemew  
Dowe*, wisheth vnto them all heere in this life, health, wealth,  
and prosperitie : and heereafter in the life to come  
ioyfull and endles felicitie.

Forasmuch as of late, an honest Matron a South-  
hamshyre VVoman, was desirous to haue con-  
ference with me beeing a Suffolke man, to heere  
my mind concerning making of whitmeate, after the  
manner vsage and fashion of Suffolke where I was  
borne, albeit for forty and seauen yeeres passed, I haue  
beene and still am inhabiting & resident in this Coun-  
tie of South-ham. For that mine answers to her de-  
maundes and questions therein, was so well liked of  
by them that were present at that time, and so accep-  
tably taken among them all, that they very earnestlie  
required mee, to reduce all our communication then  
had betweene vs into wryting, to the end they might  
heere it the oftner, and theyr neyghbours myght also  
be pertakers thereof as well as they : which at theyr  
instant request I haue heere taken vppon mee to doo,  
more homelie then seemely to satisfie their desires, &  
also to auoyde idlenes, which folkes in age bee fundry  
times much giuen vnto. And because also I am vn-  
apt to doo any good labour or worke, and nowe none  
other thing in effect can doe but onely write, I haue  
written this simple quire rudely penned, and dedicate  
the same generally to all good huswiues in South-  
hamshyre. Humbly desiring the all to beare me good  
will for my dooing thereof, seeing willingly I will de-

## The Epistle.

serue none other at their handes. Fully trusting, that the mirth and recreation that they shall take, by the reading or hearing thereof: shal minister occasion of further profit to encrease amongst them. And to withdraw them from dumpes and fullen fantasies (being a comon disease amongst women) to bee the quicker spirited, the better and the liuelier occupied, and the lustier stomaked in all their busines, as well in whitmeate making, as in all other their hufwifelye dooings. And thus wysing all them to beare wyth my weakenes, and to accept my good will, in this my rude dooing. I beseeche almighty God sende them heere good life and a ioyfull ending.

*All yours. B.D.*

## A Dialogue betweene a South- hamshyre woman and a Suffolke man concerning making of whitmeate.

The Woman.

**I** H, as I heard of late, ye haue had much conference and talke with some honest women of this Countrey, concerning the making of Butter & Chese after your Countrey sort: and soz that your communicati- on liked them well, by the report they make thereof, I beseeche you I may bee so bolde to aske you some questions, concerning the circumstances of the same. And first of all I pray you shew me, if euer you bled to make Chese your selfe, seeing ye same so well to bee experienced therein.

The Man.

Beuer in my life god wife, I haue made any, but I haue in my youth in the Countrey where I was bozne, seene much made: soz in the very house or grange that I was bozne in, my Mother and her maides made all the Whitmeate of seauen score kine and odde.

The Woman.

The number of kine was great that you speake of, and therefore I pray you shew me how many maides your mother did then kepe to milke them?

The Man.

Not aboue seauen maides, soz euery score of kine a maid.

The Woman.

Then I thinke they were very long in doing, soz eight or nine kine is enough soz one maide seruaunt to milke in this Countrey, if they milked so many kine euery of them: what time came they to Church vpon the holy day?

## A dairie booke

The Man.

To the beginning of diuine seruice, as well as they that dwelt nere vnto the Church. And yet they had a long mile together, and seue waies.

The Woman.

When your Mother and her Maides were very carelie o rathe vp in the moorning about their busines.

The Man.

She and her Maides were euery daie in the yere Winter and Sommer vp out of their beddes, befoze foure of the clocke euery moorning.

The Woman.

I perceine by your saying, they bee better and earlier ryfers in your Countrey then they be here. I pray you nowte helwe o declare vnto me, the order of the milke houses in your Countrey. What manner of Presses they vse to presse their Chæses in, their Chernes for Butter, what buckets o pailles they vse to milke in, their Chæse sates to make their Chæses in, o to put their Milke a running in, and Trowes to powder and salt their Chæses in.

The Man.

All these things I wil shew you, as nere as I can remember. First the Milke house (if ye milke manie kine) ought to be made the moze large, with sheldes of planks rounde about the house, as iust as may be to the walles of the house, of thre fote breadth, bycast high, to sette your Milke and Creame vpon, in Earthen pannes that be but small, made flat in the bottome, shallow, and glased within, as high as the Milke shall stand in them. They bee best to sette your Milke in. The windowes of the Milke house where y Milke doth stand, to be made vrie ample and large, all a long on the North o East side of the same house, and specially for the

for good huswiues.

the Sommer time, to the ende that the colde ayze may take effect in the Milke, for thereby ye shall gather much y moze Creame. Pour Chæse presses that bee made to presse your Chæses with a stone o other waight, be not good, for commonly the Chæses pressed with them, be moze thicke on the one side then on the other, but the best presses for Chæses be made of a thick planck, with two pæces of Timber standing vpright with long moztelles in them, with a pæce of Tymber also brodest in the middelt, and narrowe at bothe endes. And that shalbe lifted vp and downe within the sayd Moztelles, with two yron pinnes, and driven with a Hallet and wedges of Tymber. In this kinde of presse, ye may as well presse foure o fve Chæses at once, as one. Pour Chernes for Butter ought to be made higher, and broader in the bottome then ye vse to haue them in this Countrey. Pour Cherne staffe in the lower ende thereof, to haue two pæces of seasoned Timber of Ashe, fast sette on like vnto a Crosse, of a hand breadth o moze, flatte, with two o thre holes bozed in the endes of the same two crosse pæces. With these manner of Cherne staves, you shal moze easily cherne your Butter, then with your cherne staves made of a round bozde full of holes, and neuer haue anie small chips in your Butter, as yee may sundrie times haue with your owne fashioned staves: whether yee milke in buckets o pailles it is no matter so they be cleane kept. Provided alwaies that yee suffer not your Maides to haue their buckets o payles to milke in, to haue a furred coate at Disommer, for of al the that delight in clenlines it will not be well liked of. Chæse sats that be made in Suffolke, be farre stronger, and much better to all effects then those that bee made in this Countrey: for although y Turners heere be shewed any of those sats made in Suffolke (as I my selfe haue done) yet by doubtedlie they cannot make the like. The Trowes to salt o powder Chæse in, in Suffolke, be but planckes of a convenient thicknes, set byest high, that be not past thre inches and a halfe deepe, to salt their Chæses in.

A.4.

The

## A dairie booke

The Woman.

I pray you shew me whether the women in your Countrey, after they haue sit or skymmed their euening Milke in the morning, doe heate all the same euening Milke ouer the fire of a measurable heate, or els doe they heate parte of the same milke verie hote, to the intent that by the heate thereof, the rest of the euening Milke may haue heate enough to be put a running.

The Man.

The best way in that point is, to heate all your euening Milke ouer the fire somewhat more then luke-warme, and to straine your morrowe Milke as fast as it can be brought in from the kine and so strained, put them together a running: for if ye should heate some of the euening milke verie hote to giue heate to the rest, ye shall haue losse and hinderaunce thereby, for by meane thereof, ye shall make y<sup>e</sup> lesse Cheese, & the Cheese so made will euer after be bad Cheese, drie and tough. For note ye this, the hoter the Milke is put a running, the sooner it will be runne, but if it bee ouer hote, the Cheese will be the worse and the lesse. And if it be put a running to colde, it will be much the longer before it come or be full runne, and the Cheese so made, though it bee good Cheese, it wil euer be white, therefore the maker of the Cheese must vse her discretion therein.

The Woman.

Whether doe ye thinke it better to kneade the Curdes after they be runne, in a bole or pan, or to bzeake them but in the Cheese fate?

The Man.

The best waie is to bzeake them very small onely in the Cheese fate, while they be warme, and to vse such diligence therein, that none of the Curdes be pressed into the Cheese fate

## for good huswiues.

fate vnbroken final, for if they be, in that place of the Cheese it will euer be wemmie or faultie. The Curdes being so well and small broken, presse them downe often with your handes holden a crosse, vntill the Cheese fate bee more then filled, and highest in the middelt of the fate, and let this be done ouer a Tub, Couell or Fate, wherinto the whey may runne from the Curdes. When the Curdes be broken into an other vessell, the cheese part of the buttrines or fatnesse thereof, remaineth in the vessell, and so the Cheese by that meanes much the worse drie and leane meate. And moreover then that, an other thing by the way, ye must well remember, for it is well worthy, when the Milke is wel run, then bzeake your Curds, and with a boledish spably with draw the whey from the Curdes, and let it runne through a temple with a bottome of hayre, standing vppon a Milke Ladder, ouer the vessell that is prepared to receiue y<sup>e</sup> whey, and so with all conuenient speede that may be, make your Cheese, and presse it without any clothe in the Cheese fate at the first pressing. For marks well this, after the Curdes as a foresaid be stirred, if you, or your maide that you doe put in trust to make your Cheese, doe then goe about other busines and leaueth the Curdes lying still in the whey till they be cold before the Cheese be made, which practise is ought times in vse here in South-hamptonshire, of the Curdes so vsed I doe assure you, yee shall neuer haue good Cheese, albeit the Milke wherof it were made were neuer sit or skimmied, for that Cheese so made, will bee of this property, the longer ye keepe it, the dryer meate it will be, and especially in the midst of the Cheese dyest of all, for the moystest part of the Cheese will be nere the rinde, or vpper part thereof.

The Woman.

I like your sayings heerein very well, but I pray you if one keepe manie kine, and so hath great plentie of Milke, is it not nedefull to haue a Chimney within the house where the white meate is made.

## A dairie booke

### The Man.

It is both needfull and also necessarie in herie daies nat onelie for the heating of the Milke, but also to haue warme water readie to scalde the milke pannes, and to washe the Cherne, other vessels and cheefe clothes, for after the Milke pannes in the morning bee emptie, they must bee well scaled; cleane wiped and so set vp. And in the afternoon, before Milke be put in them, they must be set with cold water a while before.

### The woman.

Howe many times suppose yee the Cheeses must bee clothed, after they be put into the presse.

### The Man.

At the least three or foure times: and if yee will haue your Cheeses for sale, or for your owne Table to seeme fine to the eye, ye must then after the second clothing, clothe the afterwards with finer clothes, and ye may not suffer your Cheese to lie long in one clothe unrenewed, for if yee do, especiallie in the first or second cloth, your Cheese will be as sweete as a Childe that hath lien long be pisse in his clothes. And that euill saour so taken, will neuer after out of the Cheeses, though ye keepe them untill they be very hard.

### The woman.

I thinke your sayings heerein to be true, but considering that you said at the first of our conference therein: y<sup>e</sup> Maide Seruants in your Countrey coulde milke so many kine a peece, morning and evening, contrary to the order and blage of this Countrey, I woulde faine here some part of your minde howe they vse themselves therein, to the ende our Maides here may do the like.

The

## for good huswiues.

### The man.

As neere as I can I will satisfie your request heerein. They that haue great dairies, or do keepe many kine to the paille in Suffolke, they prouide them Maides that bee of a conuenient age and strength, that be liuelie & lustie wenches, willing to worke, and such as thinke no paine too deere for them, where as I see in this Countrey, some setts yonge girles and boies to milke their kine, that lacke strength to doo it. And many others, because they may get them women Seruants the better cheape, or for small wages as if should seeme, they take dame Dowdise, and dame slowbacke to their Seruants, who vse to sitte a milking vpon their tailes, their legs lying a long vpon the ground, their heades leaning against the flanks of the kine, and there they catch a napp while they might haue milked diuers of their kine, and then they woe scant well waked, and their kine not halfe well milked,

### The woman.

As well borne a waie of you, but as I doe heere in this Countrey, they vse there to milke the two fore teates of their kine, and the two hinder teates together, where as heere they do milke the side teates together, which I and others do take to be as good a waie as yours.

### The Man.

You maie according to your fantasie thinke what yee list therein, but for true ppoofe thereof, if you cause some of your kine to be milked after my Countreie sort heereafter continuallie, if they then that be so milked, giue not the more Milke, the better milke, and continue milke the longer, then credite me not heereafter. And furthermoze marke, that if your Milke be brought in from milking, as flatte as water in a Bucket, then surely your Maides haue verie slacklie and slothfullie milked your kine, for if the kine bee



## A dairie booke

well milked as they ought to be, the Milke then will haue a great frothe or fobbe vpon it, and that cometh of quicke and hasty milking when it is done with force. And it is profitable to haue your kine so milked, for so yee shall haue the thicker Milke and the more Creadme.

The woman.

Wherefore doe ye will the Milke to be set so high from the grounde, as ye did at the beginning speake of.

The Man.

For preservation and safe keeping of the Milke and Creadme, for if the pannes with Milke, or pots with Creadme, were sette vpon (or nere vnto) the ground, then they were the more readie for euerie dogge and Cat that shoulde come into the house, and also in some Countrey, as Bedfordshire and the Ile of Elie for Snakes, that shoulde come in & consume the same. And principallie it is verie fit and necessary that Milke and Creadme be so ordered, sette and placed, as Cattes cannot in any wise come therbie, for they will not onelie lappe and eate of the Milke and Creadme, but when they haue full fedde thereof, they will oft times snuffe: and cast out of their heads blinde plentifull is all abroad vpon the Milke and Creadme. And another thing that much worse is and more odious, they may some times happen to leaue behind them where they feede, some of the hairees that doo growe vpon their tongues, which be well nigh as euill as poison, for whosoever doth eate or drinke one of those hairees, it will not tarrie in the bodie, but where it cometh forth, it breedeth a greuous and painefull soze.

The woman.

If Cats haue hairees growing vpon their tongues, it is more then euer I heard of before.

The

## for good huswiues.

The Man.

I doubt not but ye wil beleene your owne eies, for they be too necessarie witnessers to be beleued, open you y<sup>e</sup> mouth of one of them olde or yong, and then ye shall well apperceiue them, for they bee well nigh as stiffe as bristles, and these hairees once in a yere, they cast from them, as some doe holde opinion.

The woman.

I will regard Cattes the worse whilst I liue, hearing thus much euill of them, but all this while twice haue had no talke of making of Butter, wherein I pray you I may also heere some part of your minde.

The Man.

As touching that matter, ye must see that ye haue plenty of pots to put your Creadme in, so that alwaies it is verie apt and necessarie that some be emptie, well washt & breathed whilst other be occupied. In Sommer time before you doe Cherne, it is meete the Cherne be washt, and sette with colde water in it a good depth. And contrarie wise, in Winter beeing colde weather, to season your Cherne with hote liquour: and when your Seruaunt is churning of Butter, he or she, must still cherne till Butter be come, for if they haue cherned by the space of halfe an houre or more, and doe let it stand still but a verie little while, all their labour before bestowed is lost, and after the Butter is cherned cause your Cherne to be diligently washt and sette vp, leaning vpon the place where the Milke standeth, with the bottome vpwarde, to the ende it may take aire and breath enough, to cause it to remaine drie and sweete. And a verie apt thing it is for her that will make the most of her kine to skumme her Milke much part her selfe, by meane whereof she may iudge and fullie perceiue, when her Maides doe it, whether it be to her hinderaunce or no, and oft times it

## A dairie booke

is good for the Mistres or dame to haue an eye to her kine, whether they be well milked or no, for sometimes & chafe- lie vpon the Holidais, the Maides being disposed to goe to dauncing or other pastime, they will make moze speede in milking then shall be profitable for the owners of them. And consider that if the kine be not well milked and stroked, or some of them left unmilked, it is a marring to the kine, for thereby they will the rather grow drie, and be the woyle milch long time after.

The woman.

Yet all this while, I haue heard nothing of your Countrey fashion, for salting or powdering of Cheese, and drying thereof.

The Man.

They laie their Cheeses to bee salted in such Galliove Trowes as befoze is spoken of, with byrne that cometh onelie of salt melted vp to the middle of the side of y<sup>e</sup> Whele if they be thicke, the longer &c. When the Cheese be taken out of salt, they must be well washt with warme liquor, then well wiped and dried, and so laide vppon faire Melles or boozes, and euerie day once to turne them, and the Cheeses, and the place where they do lie, to bee well and dilygently wiped each daie, for if through default of not so doing, the print or forme of the Cheese is seene where it did lie: it is a point of housewifrie that may be amended.

The woman.

Howe is your opinion for Cheese, washt or unwasht, which thinke ye best.

The Man.

The Cheese washt is fairest in sight, but Cheese unwasht will continue best, and continue moistest to be spent, and the better to be sold by weight.

The

## for good huswiues.

The woman.

Howe ye haue answered me in all these points, I render vnto you right hartie and condigne thanks.

The Man.

And I likewise thanke you good wife of your patience, and when you heereafter haue conference with any your Neighbour of this our former talke: I praie you repozte that I haue not taken vpon me to teache you or others, how ye should make whitmeate, for it were vnseemely that a Man that neuer made anie, (but hath seene and behelde others in doing thereof) should take vpon him to teache women that hath most knowledge and experience in that arte. I haue but onelie made vnto you rehearfall of the order and fashion how it is vsed in y<sup>e</sup> Countreie where I was borne, to the ende that you and others, vnderstanding bothe, may vse your owne mindes and discretions therein, for sure I am, olde custome and vsges of things bee not easie to bee broken.

The woman.

For my part I like your talke so well, that I beseeche you to make some rehearfall againe thereof concerning this miserie, by meane whereof ye may call to memorie some thinges yet vnspoken of, and thereby also cause me the better to beare it awaie.

The Man.

I perceiue well ye are desirous to haue me make a new rehearfall or recapitulation of my former sayings, which to doe, because ye are a woman, who bee neuer satisfied, till they haue their will and minde fulfilled, I being one well knowne, that alwaies heerefoze haue bene of good will to accomplish womens desires, will now be content also to doe as ye haue willed me heerein.

## A dairie booke

And first I will saie vnto you, it is both good and profitable to haue your kine milked earlie in the morning, and rather at night, for then (especiallie in Sommer time) they shall haue time to secede out of the heate of the daie, and by that meane giue the more milke. If your kine be milked farre from home, cause then the milke to be brought home in vessels betweene two felkes, couered with a faire Linnen cloth twice double, and cheefely in the morning, to the intent that thereby the milke may remaine warme enough to be put a running with the euening Milke made warme ouer the fire for that purpose. And if you send farre for your kine to be milked at home, see in any case that they bee quietly brought home, for if they shoulde be hastilie dnyen, you shall haue thereby much the lesse milke. Your milking Haides (as I said) must be strong, quick, and in all theyr dooings clemlie. But marke ye one thing, that sometimes in Sommer season, by occasion of vehement heate, or by force of much thundring & lightning, or by noise of great Gunnes the drinke in your house may suddainlie change and growe rger, and then your swete Milke with that sower Ale or Beare, will make so pleasant a drinke, called of some a Sil-libub, or a posset under the Cowe, that if it be not seene vnto ye shall finde thereby, that your Cheeses be not so well filled after that as they were before, nor so much Creame gathered. Your pailles or buckets to milke in, ought to be kept cleane and sweete as before, for otherwise they will cause the Milke to turne when it cometh to the fire. If the inner side of the be colleured like a Grey Friers or a Mil-lers coate, I feare the Haides will be taken for fluttes, although their Mistres or dame, will take occasion to excuse themselves, because they laie in bedde in the morning till their Haides had milked, where as if she had ben a fine and a thynning hufwife withall, shee might while her Haides were in milking, haue sit or skimmed all her Milke pans of the euening Milke, there lyeth much profit therein if shee could find the waie to practise it. Then die your Milke thus,  
put

## for good hufwiues.

put the euening Milke skimmed and warmed ouer the fire, and the morrow milke newe milked together, and so run them together, then make your Cheese as aforesaid, presse it well, and clothe it oft enough, scalde your Milke pannes well, then drie them and sette them by an edge. When yee change your Cheese in pressing thereof out of one cloth into an other, if there happen some part of the edges of the Cheese to hang out of the sides of the same (as commonly being well filled in the late it will do) you must cut that awaie, paring it euen by the edges thereof, & cut that in final peeces for your younge Chickens. A better meate yee can not haue to seede them with, and a more apt place then your Cheese house is to keepe them in, ye cannot haue. But then ye must remember to put your Henne in a Coope, or for defaults thereof, to tie her by the legges, in such place of the house as yee shall thinke meete for her, laying nere vnto her a boorde of a sorte and moze in bredth, whereupon yee may be well assured the Henne will alwaies broode her Chickens rather then vpon the ground. And if folke hastilie chaunce to come into the house where the Chickens be abroode in the house, although there were in euery corner of the house a Henne tied that hath Chickens, they will with all speede euerie of them runne for succour to their owne dam, where she standeth tied, as well as a Souldiour in the felde will repaire to his Captaine in time of neede. The next morning after your Cheese is made, put them in byrne as before is mentioned, & being salted enough, wash them with whote liquor out of salt, wipe them drie, and laie them on fayre shelves or boordes, and euerie daie turne them, wiping the and the place where they laie, for as I saide before, if the Cheese lie so long vnturned, that the soyme or print of the Cheese remaineth in the boordes where it did lie, it is much discommendable, and of all folkes delighting in clenlines to be disliked. Put no Cheeses into any racks before they bee harde. When ye are disposed to make Butter, cause your Cherne diligently to be prepared as before is spoken of,

## A dairie booke

your Butter being come take it out of the Cherne, into a faire olde smoothe Bole, and therein washe it from þ Butter whey, other wise called Cherne milke, which being perfectlie done, put the Butter all abroade in the Bole, & with a Knife garse it euerie waie, drawing euer the edge of the Knife towards you, that done, then with your forefinger strike the most part of the Butter from the side of þ Knife, then betwene your forefinger and your thombe strike all the Butter from the edge of the Knife, and holde that vp betwene you and the light, and yee shall see therein both Lint and haire, though the Creame were neuer so well strained into the Cherne, although this be not here in vse, yet that leaueth it vndoone, albeit to be very fine and cleenly see cometh herselfe, lint and haire will be in her Butter. Then salt your Butter, and weigh it, and note if your Paides had as much Butter of like time gathered before.

And thus nowe I finish and make an ende, sauing one thing more yet I call to mind, and that is, if your milking Paides be disposed to sing in time of their milking, some Cowe will take such a delight therein, that after ward when a Paide cometh to milke her and doth not sing, she will not stand to be milked, and when Paides come to milke kine more galliar apparelled, then they be accustomed to milke in, the kine will be verie dangerous to stande to be milked of them. And at a Copie hold here in South-hamshire of mine, I haue had also this experience, that one of my kine hath had such a minde and fantasie to one of my Paides, that in her presence the Cowe would neuer stand to be milked of any other but of her onelie. And thus nowe I ende and take my leaue of you.

### The woman.

And I effsoones render vnto you condigne thanks for all your gentle communication, and rehearfall of your former sayings.

The

## for good huswiues.

### The Man.

Because the keeping of so great a number of milch kine in one ground or pasture, as before is spoken of, shall not be thought to be faine: it was at a Grange in Suffolk, belonging then to an Abbie of white Monkes, called Sibeton Abbie, foue miles from Donwiche, and foure miles from Framingham Castell.

Heereafter followeth a saying of her that was the dairie wife, and made the whitemeat manie yeeres together of all the Kine aforesaide, in commendation of earlie ryfing.

Arise earelie.  
Serue God deuoutly.  
Then to thy worke buslie.  
To thy meate ioyfully.  
To thy bed merilie.  
And though thou fare poorly,  
And thy lodging homelie.  
Yet thanke God highly.

Ka. Dowe.

An other saying concerning the same.

To rise betimes, thy selfe to recreate  
To loke well to thine owne, & to keepe a sober estate  
Long ere thou eatest, and not to sup late,  
To lie high with thy head, and to sleepe moderate  
Waketh man rich, long life and fortunate.

FINIS.